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POSITIVE SERVICE OF R. E. A.

HOW THE RELIGIOUS EDUCATION ASSOCIATION HELPS IN THE EDUCATION WORK OF THE CHURCHES

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All movements for the amelioration or inspiration of mankind have their origin in the convictions and the enthusiastic support of a relatively small number of men. They must make their way in the face of many obstacles born of prejudice, habit, unfamiliarity and inertia. But there comes a time when these hindrances cease to obstruct, when public interest and enthusiasm awakens, when support becomes intelligent instead of perfunctory, when a rapid advance becomes possible and a great opportunity is outlined.

I am persuaded that in these seven years since the R. E. A. was organized we have reached this second stage in the promotion of organized religious education. I well remember those early days when the R. E. A. was dubbed an organization of professors and presidents; when it was declared to be nothing but an agency for the dissemination of the Higher Criticism, when many freely charged it with the ambition to supplant the International Sunday School Association in the leadership of the Sunday-school interests of North America.

But the Association printed its membership roll, exhibited its religious sanity and constructive purpose, and has won the confidence and the hearty support of nearly all who are interested in

the religious welfare of our country, and are awake to the vital importance of the educational problems which are being solved by the church. Its way of broader usefulness is therefore reasonably clear.

The R. E. A. is needed by the church in the process of self-education because it means the substitution of organized leadership for that of the individual, the widest possible application of individual genius to the solution of every problem under consideration, the bringing of the national mind to bear upon the need of each humblest citizen, the scientific solution, through the best available brains in all the land, of the problems so important to the church, which have been dealt with so many years with so little result.

Four considerations exhibit more clearly the place of the R. E. A. in this church-wide problem of education.

(1) Religious education is a problem whose solution is not dependent on the church alone. There are other factors which must all be brought into co-operation—the public school and its teachers, the press and the editor, our private schools and colleges, the home. It is the work of the Association to promote their united action.

(2) Religious education is a problem as broad and varied as human experience itself. It is not a matter which a few religious leaders may determine, it profoundly interests every citizen from the President down; its settlement must take into account every sort of need.

(3) Again it is a problem which advances to a solution by the general recognition of stage after stage of progress.

It was a tremendous step forward in religious education when the idea of Christian nurture began to supersede the idea that a child must be born into the Kingdom of Heaven with some sort of spiritual convulsion.

It meant even more when the genuineness, the simplicity and the value of the religious experience of a child gained recognition. A century ago the child was ignored; today he is fellowshipped.

Ten years ago there was almost no recognition of the necessity of adapting instruction in the Bible and in religion to the growing mind; today gradation of classes and lessons is becoming universal. Such steps as these the Association prepares the religious world to take.

(4) But finally the progress of religious education involves the problem of uniting for the promotion of this common interest all

types of the friends of personal religion. If these do not get together the victory will not be won.

Some organization then is needed which is heartily loyal to the church and which exists for the purpose of furthering these intimate interests of the church but which may serve its purpose with more freedom than is possible to any one individual communion. In the R. E. A. we are neither Methodists nor Baptists nor Presbyterians, but fellow workers on behalf of the church universal, an organization of voluntary students, alive to a great and pressing emergency, ready to wage a long campaign for the solution of the problems of reverent, scientific, effective character training.

To this campaign the R. E. A. is contributing in four important ways:

(1) It is discovering and bringing together the *natural leaders* of any movement for the moral and religious education of the nation. They are widely scattered, absorbingly busy, some are approaching these problems theoretically, others as teachers who are trying experiments. All are dead in earnest, alert, able. But these men and women are isolated. However brilliant their contribution to the solution of these problems, they may remain unknown. Many of them have a vision; they are willing to pay the price of its realization but they may go unrecognized and unencouraged by the great body of Christian workers. I could name ten such leaders given national prominence and opportunity through the R. E. A. They are to be counted by the hundred.

(2) But not only is the Association discovering the leadership which such achievement as this requires, it is giving that leadership an opportunity to make itself felt. By such great gatherings as this, by smaller conferences of those who are interested in some one aspect of the general problem, or who aim to establish scientific standards of approach and by the publication and distribution of results reached the Association applies the impact of enlightened, expert opinion, where it will count for the most in popular and in practical advance.

(3) But the greatest of leaders, the most indefatigable investigators, and the most successful conventions are comparatively fruitless, when there is lacking a steady propaganda, conducted by those who can give their whole time to the popularization of results reached. Through its official representatives, the Association is continually active from Boston to San Francisco, in the North and South alike, making known the gospel of moral and religious edu-

cation to audiences which increase in numbers and significance each year, and organizing everywhere groups of those who can continue the impressions made.

(4) The most important contribution, however, which the R. E. A. makes to the cause of religious education is the formulation of adequate and impressive standards in method and achievement. It can call to this high and holy task the most representative men and women—not scholars alone—but men and women of affairs. It is not hampered by the traditions which check the freedom of every church. It need not limit its invitation to those of one communion. It can direct the united energies of every type of Christian worker to the erection of simple but sufficient standards to which every one can repair.

CHARACTER AND CULTURE.

SHOULD ALL THE SUBJECTS OF THE COLLEGE CURRICULUM AIM AT CHARACTER FORMATION OR AT SCHOLARSHIP

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The question you propose is an old one. Aristotle stated it clearly in these words: "Mankind are by no means agreed about the things to be taught, whether we look to virtue or the best life. Neither is it clear whether education is more concerned with intellectual or with moral virtue. The existing practice is perplexing; no one knows on what principle we should proceed—should the useful in life, or should virtue, or should the higher knowledge, be the aim of our training; all three opinions have been entertained."

THE QUESTION NOT SIMPLE.

The question as stated, cannot be answered by yes or no. The aim of education is not so simple and is not exhausted by either one of the alternatives suggested. The right embraces both character and scholarship. The moral and intellectual elements in education are related as the vine to the branch. Or, as Thoreau inquires, "how shall we have a harvest of thought, unless we have a sowing of character?" To be sure, there have been many

instances of thinkers like Goethe, in whom the intellect seemed divorced from conscience. Rosseau was certainly not lacking in brilliancy of literary style, suggestiveness and contagious influence as an author; and yet, "he lived a life somewhat less clean than that of an ordinary beast." Such anomalies as these, however, only tend to bring out anew the real aim of modern education, namely, "mental character, not simply brain power, not simply conscience, but character informed and developed by the trained mind." In the educational process, character and culture are not related as cause and effect, but as inter-acting forces achieving the goal of manhood—a sound mind and a sound character in a sound body.

THE MODERN CURRICULUM SOCIAL.

The center of gravity of the curriculum has undoubtedly shifted. Courses in Christian Ethics, Moral Philosophy, the old Metaphysics, and such works as Butler's Analogy have become more or less obsolete in modern colleges. While this is true, I am not prepared to say that the present curriculum is less ethical in either its content or outcome than the old one which it displaced. If the former studies incited speculation as to ethics and religion, present studies in Science and Sociology relate the student vitally to nature and life. The old curriculum was abstract, the modern one human. The former subjects addressed themselves to the contemplative faculties, while the latter make a strong appeal to the constructive mind of the modern world, busy with pressing problems such as the abolition of peonage, the working out of democracy, the slums of our great cities, child labor, a fair wage, better housing of the poor, white slavery, public health, and the carrying of the Gospel to the heathen world.

Although the curriculum today gives less place to refined theses as to certain remote ethical inquiries and religious dogmas, it is yet surcharged with a social spirit and is rich in human interest that more than make up for any loss in formal instruction in the realm of morals. The spirit of democracy, disclosing the value of man, equality of opportunity, and the entire interdependence of all the members of society, has reacted helpfully upon the methods and aims of higher education. Education no longer fires a blank cartridge; it takes definite aim. We have begun to use the school as the tool to achieve certain ends in nature and in human society. This re-direction of the studies in a modern college is fraught with

moral energies and purposes that more than compensate for the time formerly given in our classes to ethical and other religious discussions.

COLLEGE ATMOSPHERIC TONIC.

It is also to be remembered that in college life the curriculum is only one agency in the formation of character, perhaps the chief one. The Young Men's Christian Association with all of its manifold activities, such as the student Missionary Movement, the University social settlement, college athletics and student journalism, all of these tend to develop character in the individual by the actual exercise of the mind and heart in social service, in team-work and in trying to influence public opinion. It is, after all, the will that we desire chiefly to energize ethically, for a main defect in education is its failure to train the will as effectually as it sharpens the intellect or refines the emotions. The life of the modern college with its curriculum dominantly scientific and social, is, in my opinion, unquestionably more stimulating to manly endeavor in moral and civic causes than was in the old system the great body of formal precepts dealing with ethics and kindred subjects. With this conclusion President Tucker seems to express agreement in these words: "In the change, in such large degree, of the subject-matter of the higher education to subjects of immediate utility, the moral element seems to have been relegated to a second place in modern education. There can be no doubt but that success is a word nearer to education than it used to be, and that duty is a more remote word. * * * The moral problem of education is how to get the thought of duty well set in the whole process of mental training. * * * I think that we are gaining, because we are coming to understand that the morality of the intellect is not altogether a question of the subject on which the intellect is exercised, and we are also learning that in so far as the subject is material to moral training, we have in the matter of modern education, subjects of the most vital concern to human life."

THE VIRTUE OF THOUGHT.

We must not forget that accuracy and sincerity in thinking are themselves a high form of virtue. President Pritchett is fond of showing that our country has on the whole suffered more from the lack of ability to think straight than from any moral delinquency upon the part of public leaders. Physical Science teaches the student that he cannot doctor results. The mists that over-hung

the speculative problems of the old metaphysics have been partially dispelled by the tangible and demonstrable methods of the laboratory. We have certainly gained in clearness of vision and in appreciation of reality. We attach new meaning to these words: "Ye shall know the truth and the truth shall make you free." The relation that reality sustains to freedom and well-being is becoming more patent as we come to see that life itself is a delicate adjustment to changing environment. Does not the query of our subject resolve itself into the old, old question of Pilate: "What is truth?" Is not the moral as well as the mental found in its content? Is not truth the unity of thought and character?

As Dr. J. H. Thornwell says, "*the habit of sound thinking is more than a thousand thoughts.*"

THE MORAL VALUE OF EVOLUTION.

The evolutionary philosophy which has given us an orderly conception of the world and human experience, which has substituted growth for cataclysm in nature and revolution in politics, which has heightened our reverence for God in his method of unfolding the acorn into the oak, is adding a structural element to modern education that is of the highest ethical value. While it may have dimmed somewhat supernatural agencies, it has tended to make divine the every-day process in nature and life. It has revealed anew the immanence of Deity, the purposefulness of nature and human life, and the directive powers of man. As a result, the evolutionary view of the world and society has set free the energies of the will and has enriched the mind with creative impulses and ideals of divine import. We begin to realize that we are living in an unfinished world, that forces about us are plastic to the purposes of the human spirit, as the putty in the kindergarten takes shape from the fingers of the child; and that, in Goethe's phrase, "this world means something to the capable."

Evolution has re-enforced Kant's view that the mind of man is not like the photographer's plate upon which the sun's penciled ray paints the picture of the universe, but that the mind is itself the penciled ray and the world without corresponds to the photographer's plate upon which the mind bodies forth its ideas and energies. In a word, man is active, not passive; his energies are dynamic; and his life is becoming purposeful in nature and in society. He is accordingly no longer a mere conformist in religion, politics or science. Every realm has had to capitulate to this new instinct of

man for order and rationality and growth. Better far than any formal treatment of ethics is this surging spirit of life and social service which has entered constructively into all our college courses. Cobwebs are being swept away, but the verities stand revealed. As Emerson says, "we love the classics, not because they are antique, but because they are natural."

THE ETHICS OF PERSONALITY.

If there is any alarm at the bearing of modern studies on the formation of character, does it not spring from the fact that specialization has brought forward the specialist, instead of the teacher whose personality glowed with a love of truth, sympathy with his students, enthusiasm for noble causes and devotion to high civic and spiritual ideals? Must we not attribute whatsoever of vibrant moral energy the old education displayed to the enkindling enthusiasm of the teacher's personality, rather than to any formal instruction given upon ethics and religion? One may be a specialist in entomology, and yet not an inspiring companion and guide to the youth of our country. And please understand that I am not pleading for less specialization, but more manhood in the choice of those who make up the faculties of our colleges. Thomas Arnold, Louis Agassiz, Francis Wayland and Mark Hopkins did not owe their moral primacy to the nature of the curriculum. There is no need of reviving the ancient question as to whether virtue can be taught, but we are all clear in our minds that, for students, the personality of the teacher furnishes the incarnation of truth and virtue. With the young, ethical ideas become formative, not as abstractions, but as embodied in the character of parent and teacher, just as the sap exists in the tree. If the teacher has as much reverence for a fact as he has for a moral law, if a teacher embraces within his sympathies the interests of mankind, if he loves righteousness as he loves truth, then neither character nor scholarship will suffer at his hands.

CHURCH AND STATE UNIVERSITY.

THE RELATION OF THE CHURCHES TO THE NON-DENOMINATIONAL COLLEGES AND UNIVERSITIES

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The colleges and universities referred to in the topic assigned to me for discussion include three distinct classes:

First, the college on private foundation which is usually self-perpetuating in its board of management; second, the city or municipal college or university found in New York City, Cincinnati, Toledo, Ohio, and will eventually be found in a considerable number of other cities; and third, the tax-supported institutions which include the Colleges of Agriculture and Mechanic Arts, founded under the provisions of the Morrill Act, and the state universities. All these institutions in the third class are supported in part by the states and have some support from private sources while the Colleges of Agriculture and Mechanic Arts have considerable support from the Federal Government.

It is recognized of course that between the churches and these colleges there is not and probably never will be any legal or formal relation. Two things stand out, however, namely:

THE STAKE OF THE CHURCH.

First, that the children of the church in increasing numbers are in these colleges and universities; and, second, that the relative isolation or grouping of students in these institutions makes a great field where economic, social, political and religious ideas are rapidly developed. This fact constitutes this group of colleges and universities an important field that can not be overlooked. Self-preservation for the church and church development both demand that these colleges be not ignored but given a prominent place in the interest and effort of the churches. If this relation can not be legal and formal the problem remains whether it may yet be vital and of sufficient importance to enlist the active interest of the church. It will be seen at once that the relation of the college or university which is legally related to the church will be somewhat different but that legal relation by no means creates or destroys the

essential problems in the college in which I believe the church is most profoundly interested. The question remains, therefore, as to the attitude the church may assume toward these other colleges and universities. What interest may the church sustain in them and what can the church do to accomplish substantially the same results in the colleges she supports in part by taxation as in those she supports by voluntary endowment?

THE RELIGIOUS INTEREST.

In the first place, the most important issue before the country is and always will be the supremacy of our religious ideas and ideals. Every question of political, financial, economic or social importance becomes eventually a moral issue. The present state of the public mind in the United States is sufficient proof that we have been drifting for a generation toward this moral test of business, politics and education. The money question is finally a moral issue. The tariff question if not now will finally be a moral issue. The morality of business may be formally expressed in our statutes but the administration of both law and business becomes a moral issue which severely tests the character of public officials. Now the theory of morality prevalent in America is not one of mere expediency. Among the masses of the people these fundamental moral issues get their sanction from the religious convictions and beliefs. The morality of America will eventually be measured by religious sanctions as expressed in the universal belief of our people. In the colleges and universities this same type of morality will persist and maintain itself. The field offered, therefore, among the student bodies is a field where the supremacy of religious beliefs and religious ideals is a real and vital problem. The churches, therefore, can not find in these colleges and among these students an inviting field for pressing the importance of denominational systems of belief or for engaging in anything like ecclesiastical rivalry. The field will be open and ought to be open for the purpose of keeping the fundamental and generally accepted religious ideas supreme in the lives of students. From the standpoint of the national life and public welfare it is not important that the student body of the world should be converted to any particular type of belief. It is important that American freedom and the American college shall sustain and cherish the same kind of religious liberty that exists outside the campus. The churches, therefore, in full recognition of each others rights should regard the university campus as a place where the

supreme importance of religious ideals and the subordinate place of denominational tenets should be recognized. It has always been true that in our democracy no religious test should be made as a condition of holding office. This is a just provision. It is, however, not to be inferred, as some seem to infer, that there is no public interest in religion or in the maintenance of religious ideals. This theory was intended to protect both religious and civil liberty and not to destroy either of them. The constant fear that public institutions will coerce either the thought or the beliefs of the people has been greatly exaggerated. We are steadily coming to a more rational position. The colleges and the universities of the country resent the imputation of being godless or irreligious. In expressing their appreciation of the supreme importance of religious ideals they are by no means disposed to force them upon people nor to use unfair or indirect means to establish a propaganda.

There would seem to be no good reason why a college or university should not make as careful and scientific examination into the phenomena of religious life and into the history of religious experience as into other phases of political or social life. The time will come when all public institutions will be recognized as having the right to encourage the utmost freedom in the discussion and study of our religious life. Most of our histories of American progress have been sadly deficient in their recognition of the fundamental importance of both religion and education as factors in the maintenance and development of our civilization. The sensitiveness of the American conscience and the unwillingness of the American people to interfere in any way with a citizen's religious or civil liberties have produced an extreme carefulness that is highly commendable. A generation or two of experience under this spirit has gone far to show that the fears of coercion were not well founded. The common body of religious truth is today so clearly emphasized that the people are coming to appreciate more than ever the service of religion and of religious ideals in the lives of men as an important contribution toward the preservation of our national character. The agnostic and occasional person who protests against all religious beliefs are coming to recognize that the charitable spirit of the man of religious ideals is a sort of guarantee of their own liberties. Moreover, the history of both religion and education will reveal very few, if any, cases where personal rights and personal liberty have been destroyed by institutional loyalty to the religious ideals of the country.

AMERICA RELIGIOUS.

In the second place, it is worth while to renew the impression in our minds on the question of fact, namely—that the civilization of our country is profoundly religious. This is not a matter of outside testimony merely, but of intelligent observation. Among the great majority of people who have no formal membership in the religious bodies of the country there is oftentimes a clear vision as to religious truth and a profound conviction as to the value of religious organizations in promoting the public welfare. Some of these people have strong ecclesiastical preferences, but the important consideration is that among all classes of American people religious ideals prevail. We may agree that the unfortunate feature is that these religious ideals have not been more effective in determining the ethical standards. The apparent break between the religious ideals and the moral conduct of many people can scarcely be argued as an indictment of religious ideals. It is rather a conclusive proof of the masterful sway of human selfishness in its struggle against the best things. This prevalent state of mind is a fact to be reckoned with both by the college and the church. Neither party can ignore it without failing to minister to all the needs of society.

ORGANIZED RELIGIOUS IDEALS.

The third consideration is, that the churches of the country as a whole represent the organized religious energy and ideals of the country. In the first place, they embody a great many more people than the colleges and of course practically all the mature judgment of the country while the colleges are dealing with the youth of the country. There is no agency so effective in maintaining or furthering the religious life as the church. This will of necessity always remain so. To assume, therefore, that this highly organized agency could be indifferent to the most promising field of work is to assume an indifference altogether inconsistent with all the ideals of religion. The fact that the church has been relatively inactive in the field presented by the college is probably due to two things: first, the magnitude of the problems presented outside of the campus; and second, the fear of intruding where a welcome was not waiting. On both of these propositions we are now offering a revised judgment. The magnitude of the work confronting the church is no justification for not undertaking a manifest duty. We shall never serve the world if we wait until we are absolutely sure of our own salvation. We shall never make any progress in

new fields if we wait until the old ones are cultivated to the limit. The church in America has found her work abroad a justification of her work at home. There would seem, therefore, to be no valid reason from the standpoint of the church why the colleges of the country other than those of our own founding should be neglected and treated with indifference. On the other hand the attitude of welcome assumed by the institutions of learning will be better understood as the situation is more thoroughly investigated. Colleges and universities would probably object to the interference with the orderly progress of intellectual life which they are striving to develop by an unseemly quarrel or rivalry over non-essential matters of ecclesiastical doctrine or policies. The institutions recognize, however, that their constituency is made up of students from families holding all kinds of religious affiliations. That under these circumstances any church should be willing to minister to its own in the same spirit in which it ministers to the country at large is a matter to be gratefully recognized. The fear has been in many minds that the presence of a half dozen or dozen different denominations working among the students of a great university might unduly emphasize ecclesiastical differences. I think I speak advisedly when I say that the colleges and universities of the country desire to put their emphasis upon the religious unity of the nation rather than upon its diversity. They recognize the importance of both unity and diversity and also recognize that their business is to emphasize unity. This being true it is readily understood why many good people have been exercised by the fear of an ecclesiastical scramble, but there is lacking any evidence that they are at all alarmed over religious development. This attitude of mind is due, I think, to the deepening impression that education is one of the world's great constructive enterprises. Those who know it best would confine the energies of the world to building up and limit as far as possible the agencies of division and destruction. This puts at once upon the church and churches the obligation of co-operation with the college. Religious toleration, religious liberty and a Christian charity will prevent any unseemly experiences while guaranteeing the sacred rights of what may be a very small minority. The Young Men's Christian Association has done a very commendable work among the colleges. This organization, however, has found it necessary to adapt its measures to college conditions. In this it has been reasonably successful. It has come to be recognized, however, that the Y. M. C. A. is neither a church nor a substi-

tute for the church. College students, in the great majority, are the children of the church who have no desire to be separated from it. They are in danger by a temporary absence of losing their intelligent interest in the work of the church unless they are properly organized for religious activity while absent from home in the pursuit of an education. This leads to the next consideration, namely—

THE CHURCH IN THE UNIVERSITY.

That the churches should find some way to influence vitally and effectively the thought and sentiment of the college students of America. In common with all others, I recognize the difficulty of the problem. The difficulty, however, is no excuse for non-performance of duty or for neglect of opportunity. The enormous increase in the number of college-bred men and women in the country is apparent. Self-preservation on the part of the church requires that she keep in closest relation to her young men and women who are in training for increased efficiency and larger service. Unless we are prepared to abandon our religious ideals and leave the religious character of educated men and women to the mere accident of college experiences we should see to it that the highest grade of educational opportunity should be surrounded with an equally high-grade opportunity for religious development. Furthermore, there is the obligation on the part of the churches to minister to the needs of young men and young women that is quite apart from the theory of self-preservation. We may not assume that education and religion can be divorced. The religious life is quite as important as the intellectual or social life. It is true that our students have developed largely of their own initiative; their social life is evident from social activities in college life. The prominence of athletics may be attributed to student interests, but neither the social life nor the athletic activities can be maintained in their present status without the co-operation and support of the public. It is not to be overlooked, therefore, that in all other matters pertaining to student interests there have been outside sources of help and inspiration. Why we have been so long in organizing the most important activity is not easy of explanation. Surely we are not in a mood now to undertake the defense of this delay or to justify further inaction. Students have done something for themselves. Faculties have made some contributions to student activities as they have toward all others. The remaining question, therefore,

seems to be whether the churches as the organized agency of the religious life of the country should relate themselves more closely to the religious development of students.

RELIGION ESSENTIAL TO EDUCATION.

As a concluding consideration let me express my belief that the colleges and universities of the future will be less isolated from public sentiment and more free in the study and investigation of problems of religious life.

The modern college is striving to relate itself closely with all forms of human activity. The words "public service" have been greatly emphasized in college circles. The moment we made an effort to educate the masses and to make a college possible for multitudes of people, a new sentiment was developed concerning higher education. The elective principle in modern education has made some contribution to this change. Rapid rise and development of the state universities has made another contribution. The development of agricultural colleges and the effort to educate the industrial classes have also made contributions to this change of sentiment. The college is becoming more and more an institution of the people. The oldest and richest of them are striving hard to make people believe they are democratic institutions. There is nothing in the heavens above or in the earth beneath which contributes to the comfort or happiness of humanity which may not be made a legitimate subject of scholarly study. The tendency is to carry the scholar into the fields and forests; into the mines and workshops; into banks and offices; and into every field of productive labor. This fact in itself will force the conclusion that the great subject of the religious life can not be ignored by the educated portions of the world. It is entirely manifest that the pulpit is unequal to the task of educating the people adequately in this great theme. Important as its service is conceded to be, it must ever remain true that the pulpit is neither a lecture platform nor a laboratory. It is fortunate that this is true. It also remains true that so long as religion is a subject of human interest, our scholars and our students will show a desire for investigation and research. This can not be set apart to our theological seminaries, to our pulpits or to a few privately founded institutions. Religion is a subject of well-nigh universal interest. The colleges and universities, therefore, that undertake to serve the universal interests of society will find themselves unable to withdraw their interest from the great

field of religious life. A subject of so much importance can never be suppressed permanently by any technical interpretation of the rights of public institutions or the private rights of conscience. The way will be more and more open for the student of the future in colleges and universities to study life in all its manifestations. The college will, therefore, never become narrow, or sectarian, or partisan. It will be generously open, free and liberal, and let us hope that it will always be loyal to the truth and what is more important, perhaps, devoted to the free investigation and study of all the phases of religious, political, business and social life. It is perhaps not necessary to affirm that the trend of events is decidedly in this direction at the present. It is important, however, in calling attention to this trend of events to put a new emphasis upon both the obligation and the opportunity of the churches to meet this situation in the same broad, generous and catholic spirit that is characteristic of genuine scholarship.

PREPARATION FOR LEADERSHIP

CONDITIONS AND PLANS FOR THE RELIGIOUS WELFARE OF STUDENTS IN UNIVERSITIES

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Preparation for leadership involves far more than an address to culture, scholarship, efficiency or even character, in the work of the modern college. It has to do with atmosphere and lifting power. It cannot be weighed upon the hair balances of the laboratory or located by the powerful instruments of the bacteriological class. It is imponderable yet dynamic, subtle yet pervasive. You may have magnificent material equipment graduating mediocrity and bare halls echoing with the shouts of those who strive nobly for mastery.

Josiah Strong in his book on Social Progress declares that only 1.2% of the children in our grammar and high schools go to college. In "Who's Who," of eleven thousand prominent men whose biographies are noted there, 73.41% are college men. It thus appears that 1.2% of our grammar and high school children are furnishing

73.41% of our successful men. What of the 98.8% of our grammar school population who do not go to college? From these come only 26.59% of our prominent men. Making all due allowance for differences of opinion as to what constitutes prominence, the conclusion is forced upon us that the college man's potential is somewhere between one and two hundred times that of the man who has not gone to college.

The point is clear that, as the leader is necessary to organized society, as he is the occasion of the onward movements of the race, the college is charged with a responsibility second to no other institution. Our concern should be that the schools of higher learning, dealing as they do with the select few emerging from the mass of common school pupils, should fulfill to the highest degree their immensely important function of culturing the highest type of leadership.

Our colleges, however, are not one in aim. The definition of what constitutes an education is not clear. It is to many educators a process of information. The coming to one's self, the awakening to great motives, the interpreting of life in terms of real values, the espousal of a great cause, is often assigned to the realm of sentiment rather than of education. What Nicholas Murray Butler defines as the coming into possession of the great spiritual inheritance of the race—is that education? Then how far have we fallen short if the charge be true that “the side shows have swallowed up the circus?” If it is the spirit of man that makes him great what shall we say of the atmosphere pervading many of our modern colleges? Is it favorable to preparation for ethical and spiritual leadership? Does it fire the heart of the student until he wants to study because he knows there are great messages to deliver and vast wrongs to be righted? I make bold to refer in this connection to certain unsound theories and unwholesome influences at work, and would name several tendencies adverse to the production of the highest order of leadership.

THE INSTITUTIONALIZING VERSUS THE PERSONALIZING OF EDUCATION.

The college of a hundred years ago lived for the student, not the student for the college. The college was not a set of plans that was to eat up millions in terms of steel and stone, but consisted of certain men occupied with the molding of the characters of the students under their care. These students were the best buildings and endowments that the college could own. Its glory was the

intermingling of a few inspiring personalities with the current of young and eager life flowing through its oft-times bare and dreary halls. The craze for numbers and costly equipment will soon have run its course and the process of individualizing our overgrown institutions will begin. The universities can help in the preparation of true leadership by becoming real universities independent of mere numbers. The more graduate work and the less under-graduate work the universities can do the better, and the more under-graduate work and the less graduate work the colleges can do the better. The selective process in the evolution of leadership requires, it seems to me, the courageous avowal of a true distinction between the cultural work of the college and the professional work of the university.

THE UNDUE INFLUENCE OF THE SO-CALLED SCIENTIFIC METHOD.

I say "so-called" because that method is not scientific which tends to reduce life to a bundle of cold, dry facts, without illumination or inspiration. The devotion to the purely research side of education often results in the placing of undeveloped minds under the influence of teachers having no interest in the flowering of character, who are not willing to exercise that true psychology and pedagogy necessary to remove misconceptions of students as carefully as workmen remove old foundations while the house remains intact. Many a professor of science or philosophy will let fall the whole fabric of a young person's faith because he has not the patience to place carefully, stone by stone, a new underpinning of personal experience.

OVER EMPHASIS OF VOCATIONAL EFFICIENCY.

The province of the college is not to teach men efficiency for a living, but efficiency for a life. The bread-and-butter courses pure and simple may well be left to trades schools and business colleges. The true college is a trustee of character issuing in accomplishment. The college of our fathers with all its narrowness and paternalism, did a remarkable work for this country. Without laboratories or engineering plants they challenged the noblest ambitions of their youth, who wrought out a republic calculated by her laws, her ideals and her institutions to withstand the assaults of all her enemies save one—auto-intoxication. We are spending forty-five millions of dollars annually in this country in higher education, and what is it for? Let the vocational man storm as he pleases, the question still is valid, are we turning out real world-helpers and problem-solvers?

EXCESSIVE DEVOTION TO EXTRA ACADEMIC INTERESTS.

Play is a necessity and not the mere indulgence of the rich or idle, or both. But after all that can be said for play, shall we countenance colleges that let their students drift through four years of social distractions, athletic turmoil and perfunctory recitations, and that turn them out at length with a smattering of vocational theory? Shall we call that college work? The solution lies not in the suppression of the social life or the athletics of our colleges, but in their regulation. The time is at hand when we should rate these activities as having educational value. We should limit and distribute them over the course rather than eliminate them.

ADVANTAGES OF THE CHRISTIAN COLLEGE.

The advantage offered by high grade colleges possessing a distinctly Christian atmosphere is indicated in the statistics of leadership recently gathered. The number of recruits for the ministry and the missionary life, while not telling the whole tale of religious leadership by any means, is worthy of serious consideration. The following table is suggestive:

| | State Universities | Church Colleges |
|----------------------------|-----------------------|--------------------|
| Theological Students | 6.6% | 80.9% |
| Foreign Missionaries | 7.1% | 84.3% |
| Home Missionaries | 6.3% | 84.8% |

It is apparent that state and undenominational institutions provide less than 20% of men for the ministry at home and abroad and of women for missionary service. Denominational colleges furnish over 80% of the ministry, and a very large proportion of workers in Christian Associations, Social Settlements, Charity organizations and other forms of social and religious activity. Recent investigation of attendance at leading theological seminaries reveals the fact that one theological student out of twenty-four comes from the state university. A very careful study was recently made of ten typical state universities and it was found that only four young men out of every thousand male students are looking forward to the ministry, whereas in eight Eastern Presbyterian colleges eighty-three out of every thousand, and in fourteen Presbyterian colleges west of the Mississippi 196 out of every thousand, were expecting to enter this calling. Making all due allowance for the larger proportion of Christian young people in denominational colleges, and for the fact that young people who decide to enter religious work, generally

choose a Christian college, it remains true that the small church college has within itself far greater power to produce Christian leadership than our larger state and privately endowed universities.

The great problem of training for religious leadership lies in the field of education under state control. It is idle to say that we must not expect the highest type of leadership from State universities, which today control the standards of education in the states west of the Alleghenies. It is absurd to claim that this nation's leadership must come only from institutions fenced about by denominational safeguards. The leader is not a hot house product, but springs from the midst of the people. We must expect to have our nation's leaders coming from the heart of our system of national education.

It is a far harder task to produce a healthy, moral and religious atmosphere in our state than in our church schools. A garden in a public park is much more difficult to maintain than within a private enclosure. But it can be accomplished.

THE COLLEGE Y. M. C. A.

The Christian Associations have wrought a notable work in our colleges and universities. The World's Students' Union is the most powerful organization of college men in existence. The far-sighted leaders of the Y. M. C. A. have been a generation ahead of the churches in their address to the religious needs of college men. While church leaders have been expending their energies upon denominational problems in education the Christian Associations entered church colleges and state institutions alike. It is natural that the Associations, having sympathetic material to work upon in the church colleges, should have in them comparatively stronger organizations than in the state institutions. It is simply a matter of a richer soil. But the great state universities by reason of their rapid growth, their specialized administrative systems, and their scattered and heterogenous student bodies, make the work of the Associations extremely difficult. The question is often raised whether the Associations are real extensions of the Church or actually separate denominations supported by the Church. The statement is constantly made by local ministers that the Associations do not assist the churches in securing attendance upon public worship; that they fail to encourage students to unite with the churches of their choice; that they are largely occupied with building up

their own membership, to the practical exclusion of any real interest in tying the student to the church during his course of study. They are charged with a policy that tends to wean the student away from his old-time religious affiliations; when he returns to the world of affairs, he finds himself detached from any organized form of religion.

The Associations should not be blamed too severely for such a condition. The primal responsibility for it lies in another quarter. But so seriously have the Associations been charged with a selfish propaganda that their leaders have already made material changes in their policies. To parry the rather ungracious charge that the college Associations were not interested in encouraging the entrance of young men into the ministry Mr. John R. Mott made a world-wide tour of investigation as the result of which he published a remarkable book entitled "The Future Leadership of the Church." A department of theological seminaries has recently been created and state and district Secretaries are actively engaged in calling student conferences for the purpose of presenting the claims of the ministry, the missionary field and Association service upon strong men. The personnel of the Y. M. C. A. college secretary has improved materially in recent years. Formerly the very good young man was considered qualified to the charge of the Christian activities of the college. His oftentimes lamentable failure to interest live men admonished the leaders to procure another type of man. Then came "the good fellow," and "the mixer," with a religious enthusiasm for athletics and fraternity life. This type is now passing away, and the man who can stand on equal academic footing with a member of the faculty is being introduced. One of the district secretaries in the south assures us that within eight years every Association secretary in a state university will be a "Ph.D." This address to the need of commanding intellectual respect of the students is a distinct advance in the effort of the Associations to solve the problem of religious leadership.

THE DENOMINATIONS AND THE UNIVERSITY STUDENTS.

The denominations have come to realize that the Y. M. C. A. and Y. W. C. A., being voluntary associations of students for mutual improvement, cannot in the nature of the case discharge the full responsibility for conserving the religious life of college students. 28.8% of the average student body unites with the Associations. This means that it reaches a little more than one student in four.

Even though they should reach 99%, the denominations are not relieved of their responsibility to the members of their own churches. The Church has, until now, failed to demonstrate the vitality of religion in university centers, but she now proposes to move up beside the Association, in Bible teaching, pastoral work, lectures, and in other directions. Wherever the churches have a number of specially qualified workers on the field at state universities co-operation and not competition is the rule. I have taken pains to discover whether there is such a thing as sectarian rivalry where churches have appointed student pastors to university centers, and have failed to note it anywhere. We find about twenty-five student or university pastors at state universities, besides institutional efforts such as dormitories, guild halls, Bible chairs and lectureships. The Interdenominational Association of Church Workers at State Universities had now met for three years and perfected its organization in February, 1910. Co-operation between all religious bodies is thus afforded through this growing and important organization.

Y. M. C. A. AND DENOMINATIONS.

The time is at hand for the drawing of clear-cut distinctions between the province of the associations and that of the denominations. What work can best be done denominationally and what interdenominationally? Shall the Churches confine themselves solely to the functions of public worship, or shall they in addition provide religious instruction for their own students? Shall they interest themselves in the students social life or leave that to the Associations? How far would Guild Halls and Church Houses interfere with the legitimate work of the Y. M. C. A. and Y. W. C. A.'s? These are grave questions that need to be worked out without jealousy or partisanship. Universities must not be made a field of competition.

The following considerations are perhaps worthy of attention in an effort to clarify the situation:

1. The welfare of the student, i. e., the development of his religious life, is the true objective, and not the interests of the denomination or the Associations. Our aim should not be the building up of institutions, but of men. Leadership is impossible otherwise.

2. The co-operation of the universities, in all plans for the furthering of the religious life of students, should be secured. All

religious organizations should seek the endorsement of the educational authorities before setting on foot new movements.

3. The Universities are growing more rapidly than the organized religion about them. There is little to fear from an overplus of zeal in the present appeal of religion to the life of the average student. If it requires a faculty of several hundred to take care of four or five thousand students scholastically, there is little danger of overdoing religion with a half dozen student or university pastors.

4. This work is in the experimental state. The best methods will be evolved not out of the heads of theorists, but as the result of earnest inquiring and honest experiment. Mistakes and failures are bound to come, and in no other way is ultimate success assured. The immediate need is national recognition on the part of the denominations, and vigorous effort to furnish adequate equipment for the task.

One crying need in the development of leadership is that of a commanding pulpit in the churches at university centers. Most State universities are located in small towns whose churches do not appeal to the average college student. Generally the buildings are inadequate, the welcome perfunctory, the preaching indifferent. If every denomination would spend several thousand dollars at each university center for the strengthening of the local pulpit the present indifference of university students to the churches would speedily be relieved.

THE RESPONSIBILITY OF THE SCHOOL TOWARD THE FAMILY.

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The three institutions which more or less consciously participate in the education of the child are the church, the school, and the home. The harmonious development of the child cannot be secured until these three institutions come to work with a common purpose, each recognizing its own limitations, and appreciating fully the functions and importance of the other factors. If there must be division of labor, there must also be unity of purpose.

In the early days of the Republic a deep religious spirit dominated the home life. The father was at the same time priest and teacher. The family contained all the elements of social, industrial and moral education. From such homes the child was turned over to the school for six hours per day, to be trained for citizenship. One day in the week the child was surrendered to the church for brief formal instruction in the Bible. The home retained full control of the vocational training.

The specific work assigned to the public schools was that of training for intelligent citizenship. A government resting upon the will of all the people, must provide all of its citizens with an education which will render them capable of using the franchise intelligently. The product of the public schools must be intelligent citizens.

To this end courses of study were framed and text-books written. The home was looked upon as a source of raw material. The school was to take what the home provided and turn it over to the state worthy of the rights and privileges of citizenship.

It must be admitted that the school has done its work well. It has given the state trained minds. If America is suffering from ills today, it is not from the ills which the public schools are supposed to remedy, but rather from ills which are due to failures of the home and the church. The schools have furnished intelligent citizens.

The church denied the public schools the privilege of Bible teaching, claiming the exclusive right to train children in religious matters. To this end Sunday schools were established to supplement the regular preaching services of the church.

It is clear that the burden of teaching morals and manners is shifting from the church to the school, and that the public is even now looking to the school, rather than to the church, for that kind of training.

CHANGING HOME CONDITIONS.

But what of the home? How has it succeeded in its *industrial* training? In the early days there was opportunity for industrial training in the home. Practically everything used in the home was made in the home. The mother had companionship with her daughters all day long as they worked together at the spinning, weaving, sewing, knitting, cooking, etc. The father and his boys lived together either on the farm or in the shop, and the boys usually learned the father's trade.

The discovery of the power vested in steam and electricity gave rise to the factory system and within a few years the factory had robbed the home of its opportunity for industrial training. Articles once made in the home are now purchased, factory made. It is no longer practicable for the home to teach the industries.

Boys and girls once employed at home, nights and mornings, Saturdays and during the long summer vacations, no longer have adequate employment at home; the village does not supply the demand, and consequently children are turned upon the streets in idleness.

To meet these changed conditions public sentiment is demanding that the school be charged with the task no longer possible to the home. Manual training, domestic science and other lines of industrial work now find their places in the public schools, and night schools, vacation schools and trade schools must come in the near future.

The school has the children no more hours now than it did a generation ago when it devoted its time to teaching the subjects required for intelligent citizenship, but in addition to these traditional school subjects, it now has the added duties of the church and the home, and, as a result, the school is now facing the perplexing problem of an over-crowded curriculum.

THE WOMAN'S VIEW OF THE HOME.

What has woman substituted for the drudgery of the old-time household work? In an effort to cultivate her mind and become better prepared to perform her duties in the home and in the community she has created modern women's clubs, study clubs, travel clubs, art clubs, social-service clubs, lodges, guilds and sororities.

Many of these organizations attempt worthy enterprises and accomplish much good. Many more organize for purposes of entertainment and diversion. It is hard to say what influences women's organizations have had on home life. Over against the good which has been accomplished must be set many evils which must be eliminated if women's clubs are to commend themselves to the most sensible women of the country.

With the father engrossed in business, or absent at club or lodge, and the mother interested in social activities which require most of her afternoons and evenings, and with the family altar abandoned, and all teaching delegated to the schools, the American home tends to become a cheap tavern where father, mother and children meet to sleep and eat, and then go their separate ways, each finding comradeship away from home. From the early homes where everything was done with the co-operation of the children, we have come upon homes where very little is done for or by the children.

THE SCHOOL MEETING NEW DEMANDS.

During this period of change the schools have automatically responded to the shifting demands of public sentiment; the schoolmaster being more of an opportunist than a professional leader.

When the people wanted practical training, we introduced bookkeeping, commercial law and type-writing; when they wanted culture, we added music and drawing; when they wanted industrial training, we gave them the trade school and the manual arts; if they demanded physical culture, we responded with athletic drills and the gymnasium; and so it has gone, from the teaching of Latin to the darning of stockings. The schools have attempted to do well the things the people wanted done. They have been the servants of a people who, believing that what you would have in a nation you must put into the schools, have transferred to the teacher functions which should be performed by home or church. Accepting the constantly increasing burdens, conventions of teachers have given themselves over to devising ways and means of solving the new problems.

Shall the public school continue to grind the grist brought to it, attempting to add all deficiencies in the raw material: and washing its hands of all responsibility if the product does not meet the demands of modern life? If we were content to continue this course, we should not be here today. If we are to change our course, what are the factors with which we can begin the work?

1. In the first place we have an army of trained public school teachers, who have studied the problems of child development under the direction of educational experts. The country has a right to look to the school teachers for initiative in needed educational reforms. The whole child world is the problem of study and the teacher should feel free to go beyond the door of the school room with his suggestions.

2. The church recognizes the need of help in its teaching activity. Church men are ready to co-operate in any movement looking to better results. Teacher-training classes, graded Bible courses, modern Sunday-school buildings, all bespeak the readiness of the church to respond to progressive leadership.

3. The home found itself unprepared for the changed conditions occasioned by the industrial revolutions of the past fifty years. In fact, the home did not know how to interpret the changes as they came, hence many mistakes have been made. It will be many years before we shall have become completely readjusted to the new order of things, but we must make conscious effort to secure the right readjustment. In this effort the home awaits the leadership of the school.

The freedom of the home from drudgery gives wives and mothers time to study ways and means of improving conditions. If this time has not been wisely used in the past, it may, with competent leadership, be one of the greatest powers for good in the future.

DETERMINATIVE PRINCIPLES.

Two great facts must be learned by the American people as a basis for an ideal system of education.

1. *The Unity of Life*: The child must not be looked upon as a mechanism that can be built up by accretion, or the addition of layers of experience made to suit the fancy of church, school or home. The child is an organism which grows by assimilating the elements of its environment. This organism knows no distinction between secular and religious reactions. Both are alike real to the child. From this point of view all education is religious

education, and religion becomes something to be vitally interested in, not something extraneous and foreign to experience. This conception will add dignity and sacredness to so-called secular education and effectiveness and vitality to the efforts of the church.

2. *The Function of the Family*: There are those who justify the present tendency on the ground that the individual is the unit of society. They plead for the development of the individual to the greatest efficiency, forgetting that efficiency of the individual life is conditioned upon the efficiency of the family life.

MacCunn, in "The Making of Character," says on this point: "Victimized by the fallacies of abstraction they have treated the individual as the social unit, and have exhausted their resources in explaining, how out of self-seeking, if not mutually hostile human atoms, the strong and oftentimes self-sacrificing social sympathies can be developed. They might have spared themselves much ingenious labor. *Their social atom is an abstraction.* It is the family, not the atomic individual, that is the block with which, as a matter of fact, we have to build."

Whatever our theories may be, it is a fact that "It is not only from the family but with the family eye that we all begin to look out upon the world. The family plants the seeds of the social virtues. For it is the substantial nurture of the affections within the home that first gives its members genuinely developed affections to carry beyond it." (MacCunn.) Dr. Starbuck in his "*Psychology of Religion*" has made it clear that it is to the fathers and mothers that we must look for the "all controlling external religious influences of childhood and youth." Dr. Oppenheim, in his *Development of the Child*, has a chapter on "*The Profession of Maternity.*" Rishell, in his splendid little volume on *The Child as God's Child*, pleads for the establishment of a "*Profession of Parenthood.*"

EDUCATIONAL DUTY OF THE HOME.

There are kinds of training which can not be delegated by the home. Why should we not tell the home so, and refuse to take the responsibility of burdens which the school should not assume?

The ideas most fundamental in moral and religious growth are developed in the family life. Many fundamental reactions are established by the time the child enters school, and they are intensified by the home influences throughout the school life of the

child. Among the items which the home life will determine are:

1. Habits of industry.
2. Conceptions of God, duty, honor, honesty, etc.
3. Emotional reactions, likes and dislikes.
4. Vocabulary, habits of speech, love of books and literary tastes.
5. Motor reactions, posture, carriage, etc.
6. Habits of cleanliness, neatness, etc.
7. Habits of obedience, accuracy, promptness.
8. Habits of study, depending upon conversation and occupation of the home.
9. Standard of conduct and morals.

The homes should not be permitted to neglect these fundamental elements in character, under the delusion that the school can make up the deficiency. It should be made very clear that these matters can not be determined by the school, for the school gets the child too late in its career and too few hours per day to determine these early reactions.

It is evident that the school has too long been the dumping ground for the problems of the home. Is it not one of the duties of the school to place back upon the home those functions which should not have been delegated to the school.

How can we accomplish this task? Dr. Irving King, in an article in *Unity*, Aug. 30, 1906, says: "We can get at the matter most effectively by giving parents and Sunday-school workers definite, concrete illustrations of how to proceed. The whole problem is not that of telling children this or that, but of putting them into situations which shall demand of them certain types of action, certain responses. How to surround the child with the most healthful ideals; to call forth the best motives and crowd into the background the lower ones; how to utilize to the best advantage the power of example furnished by adults,—in fine, how to furnish stimuli which will incite to desirable activity, and avoid those which will produce undesirable action. All of these must be effectively illustrated and persistently brought home to the parent, making clear to him, above all, that there is absolutely no substitute for it in effective child training."

We all agree, I think, that the public school has its wider responsibility not in doing work for the family, but in teaching the family how to do certain work for itself so that the education of

the family may be alike "preparation and supplement" to the education of school and after-life.

The school can conduct a campaign of education along this line, by using the avenues of publicity which are always open to the teacher. Let me make the following suggestions:

1. The school teachers must first convince themselves that they are something more than servants of the people. They are a part of the people, with rights and duties, and they should assert their power as moulders of public opinion.
2. The school controls the educational press, and educators find the religious and secular press open to their contributions.
3. Full advantage should be taken of parents' meetings, conventions, commencement occasions, etc. These are the occasions for plain speech on vital school topics.
4. Courses of study can be prepared for mothers' clubs.
5. Courses of study on home life, duties of parents, etc., can be offered in the adult classes of Bible schools.
6. Courses in domestic science and home economy in high schools and colleges can be popularized.

In response to Rousseau's cry of "Back to Nature," men left the crowded cities of France and raised their families in the wilderness. Can not the public school raise the cry of "Back to Home Life," so effectively as to cause parents to simplify business and society life and return again to the simplicity of the home and the companionship of their children?

THE RURAL COMMUNITY.

HOW TO PROVIDE FOR THE SPREAD OF RELIGIOUS AND ETHICAL TEACHING IN THE LOCAL COMMUNITY

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My immediate consideration is, "What machinery may be discovered or invented for the conveyance of the ideals of this organization (The R. E. A.) to the people of smaller groups? There seems to be no dearth of concepts, nor a disagreement as to the principles of greatest worth in religious and ethical teaching. Its importance to the people of our time seems to be accepted. But the practical question now before us is, "How may these ideals be delivered to the people"?"

Why should this organization, if it believes what it asserts, not undertake a definite and well-planned campaign to enlighten public sentiment in the more isolated communities of the country? If our ideas are true we are bound to propagate them. If they are true we must do more than read scholarly papers concerning them. Our theories are not good if they do not work, at least no one cares for them if we do not attempt to work them out in practical life. Remembering results in this respect, effected by similar organizations, such as the American Association of Charities, the Anti-Saloon League, the Child Labor Conference, and numerous others, I shall assume that it is both possible and practical to transmit our theories to the remotest community in this Republic.

The question of method is, therefore, in order. The question with respect to local communities may be worded as follows:

- (1) How to reinstate religious training in the home;
- (2) How to improve religious teaching in the Sunday school;
- (3) How to guarantee Bible reading and Bible teaching in the day-school;
- (4) How to reinstate religious life and renew ethical ideals in rural communities.

In general the various groups mentioned may be reached through the local press. Groups 2 and 3 may be reached through summer schools in the various States. Ministers may serve as carriers of our beliefs, and they may be trained and inspired for such activity through the theological seminaries, through various clerical gatherings both

local and State wide. Sunday-school teachers could be reached through the various State and local Sunday-school conventions.

If we follow the method pursued by similar organizations we shall co-operate with the agencies of a correlative nature already existing. Their machinery is at our disposal for the asking. I sometimes fear that we have failed to appreciate the efficacy of that word co-operation. It is the genius of our age. It has made America economically what it is. Corporations (almost the same word), criticise them as we may, have given to this country its economic success. *Might it not be feasible for us to have a standing committee on co-operation?* Many avenues for effecting closer relations with correlative agencies would present themselves to such a committee.

There is no problem which is more keenly projecting itself before the social consciousness and conscience today than that of the rehabilitation of rural life. The desertion of the country community by the men who have hitherto furnished the intelligence for the guidance of life there and the consequent deterioration of the productive resources of the country which has followed, have warned every economist of our time who has devoted his attention to a study of that problem. For, it is recognized that the country's wealth in the last analysis has come and is to come from the soil. The national government, has, therefore, taken up the matter with the most serious effort. The United States Department of Agriculture is spending millions of dollars and the strength of 5,000 men in repairing the waste places on the farm. State Departments of Agriculture, State Colleges of Agriculture, State Departments of Education, are exerting themselves to discover improved means of resurrecting the industries of sparsely settled communities. For, perhaps 85% of the citizenship, and far more than that of the stalwart strength and backbone of this Republic have come and will come from the country.

RELIGIOUS EDUCATION IN THE COUNTRY DISTRICTS.

It is well that this nation has set for itself this serious task; for rural life must be made more economically profitable than urban life, if men are to remain in the country, and if it is to be repopulated. The first duty a man owes to himself, to his family and to society is to support himself and those dependent upon him. Nevertheless, I am bold to assert that economic productivity and profit hold in themselves neither the cause or the cure of the abandonment of rural life by the cream of its population. You may attach twice the rewards to the effort of rural life that you do to that of the city and men will still emigrate from the country. *Rural life must be made more human-*

ly interesting. The picked men who desert it are in search of the higher things of the spirit. They endure all the sacrifices of tearing up their homes that they may avail themselves of better social privileges and in order to provide for their children better training in mind and in spirit. So long as there are finer school houses, finer churches, and finer libraries in the cities, so long will men flock to those centers. So long as the country preacher and the country teacher are infinitely inferior to the city preacher and to the city teacher, so long will men remain disgusted with the one and suffer every privation to place themselves within easy reach of the other. So long as the best of literature and of art are not to be had in the country, so long will men seek them elsewhere. If the Religious Educational Association wishes to serve the country districts, it must discover a way of reaching them too with its ideals and its literature. And if this Association is to permanently affect the life of this section it must discover a way to enrich and renew the ideals of the rural community. Religion has not dealt fairly with the farmer. It has not, in my generation, found a way of pouring its best blood into his life. No one expects to find the good preacher in the country. No one thinks of sending the best of anything there. Even manufacturers are placing upon their inferior products, their remnants, and their waste products the label "for country consumption." If a teacher can not by any means secure a city position, she will *in extremis* accept one in the rural districts. And yet if the country did not replenish the cities with its native vigor the latter would perish with the dry rot within a generation. Why have we no plans for renewing the strength of this fountain from which we are continually drawing our nurture? President Roosevelt's Rural Life Commission had no difficulty in reaching the conclusion that the country church and the country school are the centers from which psychical helpfulness is to emanate for the people of these districts. If we are to serve these localities we must improve the sources from which they draw their spiritual sustenance.

Think of the increasing impoverishment of the country school, no books, no art, no periodicals, no music,—nothing to fire the imagination of him who has contributed more to the world through his constructive imagination than all the rest of the race. Add to that the anemic religious and ethical training, the impoverishment of ideals, and you leave his emotional life pauperized beyond endurance. For this and other reasons, rural life has lost its interest. It has lost its emotional outlet. History does not present a people who have long remained in an environment which forbade emotional expression. The

means for emotional activity among civilized peoples have been, literature, art and religion. The first two have rather generally been lacking among American rural communities and until recently the last named offered all that such people had left them. Since the decadence of religion in their midst nothing is left. I do not plead for an emotional religion, but merely remark that an absolutely unemotional one has not hitherto existed for any long period. It should be said further that a religion to a certain extent emotional has not been proven detrimental to all classes of men. If I plead for art and literature because they give an adequate expression to human feelings, why should I not so argue for religion? Shall we fail to love the highest and the best? If we are not allowed to give this expression to our affective consciousness may we not express it in lower levels? The fact is still indisputable that the plain men's expressive interests cower before a mechanical intellectualism. A reformation of the form of religion prevailing in rural communities may be necessary, but annihilation is not necessary. What do we mean by enriching rural life? Do we enrich it by robbing it of its motive? Something must be constructed which will furnish an adequate outlet for the emotions of man in isolated districts, his emotions must be rekindled, in order that he may appreciate the enjoyable and the interesting about him, in order that he may have a stimulus for social gatherings, even of the religious sort; in order that a more virulent feeling may stimulate willing to loftier undertakings in all directions. Without emotional expression the isolation of rural life makes that life an impossible life.

If, then, we recognize the tremendous importance of the entire rural problem, and if the lesson of co-operation with the existing agencies working toward rural uplift has been well learned, the realization of the ideals of this organization in rural communities will not be appallingly difficult. State Educational Departments are organizing around every school citizen's aid associations. Sometimes they are called patrons' leagues, and at other civic improvement associations. It will not be difficult to discover a point of contact with these leagues. The teacher may be reached through the State Department of Education, through the State Teachers' Association, through summer schools, and through the local citizens' leagues. There is no agency for the dissemination of newly discovered truth which quite equals the teacher. We teachers constitute the greatest brigade of tattlers discovered since the dawn of time. I have seen one hookworm address delivered at one summer school advertised among 600,000 people in six months. The principles advanced by the Religious Educational Association will

spread among the teachers more rapidly for the reason that as a class they are more universally religious than any other class of society. A speaker at the State Sunday-school Convention which met in conjunction with the University of Virginia Summer School last summer, asked that those of the 1,200 teachers present who were also Sunday-school teachers should raise their hands. Every teacher raised a hand.

We can render an extraordinary service in this hour of industrial awakening, of economic transformation, if we miss not our opportunity. Let us recognize that nothing is good for American life if it is not good for rural life. We must know that all great awakenings work upwards from the rural classes, before they are ultimately incorporated into the life of the nation. Our reconstruction of the spiritual life of this nation may seep downward from the academician, but it must again find its way upward before its concrete effects are really to take hold of humanity. It is well to clear up the confusion existing with regard to religious concepts, it is well to adjust our moral principles by the discovery of new symbols of communication which are more clearly adapted to our transformed civilization,—but the discovery and the enunciation are not enough. We must see to it that our ideals are concretely realized in the life of the average American citizen. After all it is not what we shoot, nor how many times we fire that count, but what we hit and how effectively.

Eighth General Convention

"The Home"

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THE RECOGNITION OF OUTSIDE RELIGIOUS STUDY BY OUR SECULAR SCHOOLS

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The mental effort, that is requisite for the mastering of religious teachings, has in itself great educational value. No educator, however utilitarian his views of instruction may be, can deny without challenge the importance of all learning, quite apart from the gain of a knowledge of facts, and solely as a means of developing the student's mental powers. The only exception would be, where the subject is of a demoralizing nature; but religious studies, most Americans readily admit, are not demoralizing. They rather have the tendency to elevate. In its problems of good and evil and of freedom and duty religion is cognate with ethics; in its teachings of God, humanity and immortality it is akin with philosophy. To think of those things, untrammelled by dogmatic restraint, means a going out in thought far beyond the confines of the ordinary branches of public school instruction. There is more satisfaction in it for the hunger of the awakening soul. Unless religious studies are made a mockery they must serve as mind-developers of the highest order.

It is now a matter of general knowledge that such study is not merely beneficial to the mind, but indispensable to the development of the whole person. The religious impulse is as truly a part of human nature as, for instance, the tendency toward expression. If that impulse is denied by lack of nourishment, the result is a crippling of the individual in the same way as the neglect of language teaching will cripple him. What is usually termed "general education" is not general education in the truest sense because it omits religious training. General and secular education are not identical, because they are not commensurate.

PUBLIC EDUCATION INCOMPLETE.

Possibly, in some far distant day our public education will in all respects be general. There is some question among well-intentioned people whether under present conditions such a consummation would be desirable. Religion is a fine-grained matter and requires very delicate handling. It is maintained even by some that religion cannot

be taught except by deeds. We know that the great religious teachers have backed up their verbal teachings with their lives. At any rate, it is beyond dispute that religion is transmitted only by those who live it. An irreligious man is useless as a religious teacher. Unless, therefore, only such teachers shall be admitted into our public service as give satisfactory evidence to the authorities of a religious life; or else religious teachers be appointed for the religious training of the scholars, there cannot be religious teaching in our public schools.

Seeing, then, that the teaching of religious subjects answers a demand that is not and cannot be answered in our secular schools; that in themselves such studies have value because of their healthful effects upon the mind; and knowing, further, their literary value and their broadening of life's outlook; it must be with a sigh of relief that our secular instructors notice other agencies at work for the making up of their shortcomings. There are several such today, but chief among them stands the Sunday Bible school, usually called "Sunday school," and in discussing the fairness and necessity of recognizing outside religious study we would confine ourselves at this time to the workings of that organization.

THE SUNDAY SCHOOL IGNORED.

In a general way our public school system seems to reckon with the Sunday school. For instance, a two days' vacation every week would appear to allow time for religious pursuits. But this provision is, in its' relation to the Sunday school, little more than accidental. There is no evidence of a sustained and purposed relation between the week-day and the Sunday school. No lesson periods are added to those of the children who do not study in school on Sunday, and none are subtracted for those who do. This is but one of various facts to indicate the absence of the feeling of imperfection on the part of the public educators. Religious efforts are treated as adventitious.

There have been undeniable reasons for estimating the work of the Sunday schools at low value. It has been unsystematic in its arrangement and unscientific in its teaching. The more reason, then, that our men of educational experience should lend their aid. Some of them have put their shoulders to the burden and the effect has been immediate. Thus our secular educators can pay back some of the debt they owe the Sunday school for more than a century; for it was Raikes who showed the common people of England that their own children might have the benefits of schools as well as the more favored

ones. The time has come now, when misappreciation of the Sunday school is likely to be narrow, glib and antiquated; its value and its failures should be known by the week-day teachers.

EDUCATIONAL IDEALS IN SUNDAY SCHOOLS.

Since the opening of this century, and in rare instances earlier, in various Bible schools the scholars up to the age of twelve have enjoyed courses of study that were planned according to the laws of modern pedagogy. Blakeslee, of sainted memory, did daring pioneer work; Professor Mutch of "Christian Nurture" fame, and other single workers have thrown their energies into this enterprise. The University of Chicago is giving its service with zest. The Religious Education Association and the International Sunday-school Association are strong contributors. And now, with the introduction of the International Graded Lessons, a systematic and scientific way of teaching is almost universal. As a necessary correlary of grade work we have the modern Teacher Training movement whereby ten thousands of our religious workers are initiated into the mysteries of pedagogic learning.

THE OVERBURDENED STUDENTS.

But the mastery and application of Christian pedagogies and even a faithful study of the graded lessons involve considerable time and mental effort. A number of those that are in classes preparing for religious teaching are also students in the high school. However earnest and exacting their Bible work or their pedagogical studies may be, no account of them is taken in their High-school work. Their number of bricks must be delivered just the same. The curricula of our public schools have been arranged without regard of religious needs and powers, and leave no room for religious pursuits either within or without the walls of our public buildings. It is obvious to those who read the prescribed courses that the pupil who seeks to master the assigned lessons and desires to retain a sound mind in a sound body can scarcely afford to study anything besides. Should he determine to study sacred history, then he must do injustice either to his mind by overcrowding it or to his school duties by neglecting them. Or, should he decide not to study sacred history and kindred divine facts and promise, then a good quality of him must dwindle down. These are not horns of a dilemma such as logicians are pleased to construct; they are hard facts. And the only fair and feasible adjustment is the adjustment of our secular and sacred courses in mutual

agreement as far as mental effort is concerned. Religious research must be recognized and duly valued.

It will be readily suggested that the pupil has his Sunday for sacred study; but we do not concede that such study may safely be relegated to one-seventh of our days. Even if we were willing to concede that, the educator knows that the class-study for the Sabbath means either recitation or teaching; either of which requires previous preparation; either of which, therefore, demands overtaxing of a body and mind that have already been taxed to their limit by assigned lessons. This is unfair.

A SUGGESTION.

I would like to suggest a way for improvement, if, for the present, only to get the subject considered and worked out among us. In the *first* place, our secular instructors, whether their own religious impulses have been fostered or starved, might take an honest look at the present condition of Sunday-school work. They can judge only from their own biassed standpoint, it is true, but they may be able, nevertheless, to judge with approximate fairness. *Second*, our religious educators must be willing to show plainly to such visitors the kind of work which they are doing both with the children and in the normal classes. If they are ignorant of the ways and means of secular instruction they should endeavor to gain a general acquaintance with them. Then, when our educational workers begin to understand each other and each others' work, official action can be taken on both sides. In such action, the one aim of education, which includes the whole man and his place in the Cosmos, must remain in view. In the light of our present knowledge, those who desire to starve the pupils' religious impulses must bear their fearful judgment alone.

In order to make this official step possible, the work of our Sunday schools must be made subject to the inspection of the public educational authorities, who may pass judgment only upon its value as *an educational agency*. Examinations, either oral or in writing, must be made in the presence of such inspectors, so that the standard of the work can be fairly estimated. And our religious workers must be willing to face occasional humiliation for the sake of improvement.

We believe that this plan can be carried out in certain places even now; in general very soon. It may be the honor of this generation to remedy this educational defect. Since so many of our secular instructors are religiously inclined and so many of our religious teachers are secularly trained, adjustment seems near at hand.

TEACHERS OF YOUTH.

THE SPECIAL TRAINING OF SUNDAY SCHOOL TEACHERS OF YOUNG MEN AND YOUNG WOMEN

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The Sunday-school teacher of young men or women cannot expect to achieve marked success unless he knows and applies the leading truths of educational psychology. He should read a good text book in that branch over at least three times in his first year and the next twelve months he should read the book three times more. Statements which meant nothing at first will grow more suggestive with each reading. I can emphasize only three points which every Sunday-school teacher should learn at the outset from educational psychology.

FOUNDATIONS IN SENSORY EXPERIENCE.

In the first place, he should recognize the fact that definite sensory experience is the foundation of all knowledge, no matter how lofty the structure reared on this foundation. The Sunday-school teacher is too frequently the last one among pedagogues to realize this truth. He should be especially on his guard against sublimating his teaching of spiritual realities to such an extent that they have no sensory resonance and consequently no meaning. Such teaching is wearisome and positively nauseating to many. Teachers ought to remember the definite, concrete parables, which the Master employed. They should note the sensory resonance which the pictures of the New Jerusalem awaken, how powerful are the appeals to the eye, the ear, the touch, the taste, and the muscular sense, that sense which calls for rest from earth's weariness.

No abstraction ever moved a soul an inch heavenward. A concrete Savior, weeping by a concrete open grave, or crucified on a concrete cross, conveys a definite message to which humanity loves to listen. Talks on abstract charity, holiness, purity, are worse than a waste of time. Eighteenth century England left the church and went to the dram shop to avoid such preaching, and the children of the twentieth century will wander away into the paths that lead to death, unless the church and the Sunday school conform their preaching and

teaching to the limitations and peculiarities of those human minds which God has created.

THE IMAGINATION.

In the second place, the Sunday-school teacher, even more than the secular teacher, must know the function of the imagination in education. An English psychologist says that lack of imagination caused England to lose her American colonies. Many souls are lost because the Sunday-school teacher lacks imagination. This is the only power which can bridge the chasm between the seen and the unseen, between the material and the spiritual. From the loins of this God-given faculty, sympathy, charity, and high ideals have sprung. Its arm alone is long enough to reach out into the darkness and touch God's hand.

In studying the imagination and its culture, the Sunday-school teacher will realize the necessity of learning how to think by images and he will draw on actual life to illustrate the working of the great moral truths which he is presenting. He will be surprised to find how much the imagination depends on the world of definite sensory experience, and how many Biblical terms, like "cedar of Lebanon," "frankincense," and "chalcedony," as well as many terms used in every day life, such as "defective flue" or "lurid" are either mere sound, signifying nothing, or are wrongly interpreted. In ordinary teaching, the imagination is needed as a constant interpreter; it is even more necessary in Sunday-school work because of the nature of the facts presented and their intangibility in the hands of an unimaginative teacher.

APPERCEPTION.

In the third place, the Sunday-school teacher must know the psychology of apperception or assimilation. He must take the measure of the mental content of each one of his class as accurately as the tailor and the dressmaker take the physical measurement. They can not fit the bodies of their customers in any haphazard way, neither can a teacher fit the minds of pupils with knowledge communicated at random. The Sunday school must adopt means for quickly detecting and shunning the misfit teacher. Knowledge never comes ready made; it must be fashioned to fit the individual mind. Facts blindly memorized are usually misfits. Too frequently Sunday-school teachers do not take the time to develop in the mind of the pupil the proper foundation on which to build. They do not aim to find points of attachment between new knowledge and old.

MEETING ACTUAL NEEDS.

As a corollary of the foregoing psychological truths, the teacher should recognize the importance of driving home at least one definite point from each Sunday-school lesson,—some truth that will be operative during the rest of the learner's life. If the standard lesson does not achieve this result with your special class, then change the lesson, absolutely, if need be. Thank God, some of us have not lost our admiration for the early pioneer blood, which survived because it could change its methods quickly to deal with the exigencies of any case. We now know, what we should have found out long ago, that the Sunday school is in the class of exigencies. Never be afraid to teach something valuable in Sunday school. God is not outside the everyday life, even the business life, of the world.

To be successful, Sunday-school teachers must broaden themselves and their teaching. When I advise this, I shall lay myself open to the charge of not practicing what I preach, unless I am definite. I therefore make this specification. I would never have the same adult class for a year without teaching social economics, without emphasizing the interlacement resulting from the modern division of labor. I should set each one the definite problem of relating to me how many people had contributed toward furnishing his Sunday breakfast. No branch of human knowledge would more quickly show that the modern principle of business life is service, finding out what the other fellow wants and making it for him or taking it to him. Social economics show that business men fail if they are not guided by the principle of service,—the first letter in the Galilean alphabet. Then pupils should realize that the major part of the business of the world is done on credit or faith or honor, which it is the great mission of the Sunday school to conserve. They should discover that capital is almost a synonym for self-restraint and represents a saving, which the unrestrained man, weak in his sense of futurity, in his ability to put the unseen above the seen, would have lacked the self-mastery to accumulate. In social economics, as in other branches, the student will discover that all roads of knowledge lead to God.

Any subject is fit for an adult Sunday-school class, provided it is properly correlated with spiritual truth. Matters come up every week in connection with some phase of the world's current history, which may be chained and made to carry a spiritual load. The teacher must be ready to use the interest developed by any current event to emphasize a great truth.

The churches of every city, possibly of every State, and perhaps finally of the nation, ought to form a trust to give Sunday-school teachers careful scientific training, and then pay them all that their teaching is worth, in the same kind of standard money that clergymen are paid

TRAINING TEACHERS.

EDUCATING SUNDAY SCHOOL TEACHERS TO APPRECIATION OF THEIR WORK

BY WILLIAM I. LAWRENCE,

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Among teachers, the teacher of religion seems especially to need preparation. His subject-matter is most voluminous; and while the secular teacher may safely reckon on the interest of his pupils confining itself to the branches taught, the religious teacher is obliged to meet, at most unexpected moments, the keen questionings of eager minds. Again, the time granted the teacher is most scanty, a bare hour in the week, and that under the most favorable and—alas—rarest, circumstances. He must have therefore a degree of spiritual alertness, and an ability to bring from the storehouse, as demanded, things new and old, such as other teachers may not require.

As we think of religious education, we are reminded of its two aspects: on the one hand, there is the preparation of the means by which teachers may become equipped, and on the other hand, there is the appropriation of those means by the teachers. The best equipments are useless unless used, and the most eager desire to serve well is of little avail unless the means of culture are provided. To prepare text-books and lessons on teacher-training, and to arrange for institutes and lectures for teachers is the solution of the first of these problems. To awaken such interest in religious education that churches will provide these helps for their teachers, and that teachers will avail themselves of the helps thus provided, is the solution of the second. The first is the task of the experts; the second is your task and mine, as pastors and teachers.

ABUNDANT MATERIAL AVAILABLE.

It is to the second of these problems that I invite your attention. The exhibit of Sunday-school material shown at the Nashville Conven-

tion is one among many indications of the thoroughness with which educators are doing their part. Yet how few of the teachers of our land so much as know that such agencies exist! How can these and other helps be so brought to the rank and file of our teachers? The preparation of aids having outstripped their appropriation by those who most need them, how can we bring into the lives of struggling, perplexed teachers these and all other aids to more efficient service?

HOW GET MATERIAL TO TEACHERS.

The difficulty is, that people have for so long been accustomed to regard the Sunday school as an assembly in which a few well-meaning persons busy themselves entertaining a group of restless children, that it is hard to convince those who most need convincing that we have here one of the most urgent needs, one of the widest possibilities, one of the greatest tasks of the age. A course of education for the benefit of parents and of church officials, as well as for teachers, is thus suggested, a course whose curriculum details are tireless explanations, insistent demands, and the constant holding aloft of an ideal.

A PLAN PROPOSED.

May I tell you how one worker in this field has undertaken this task, not wholly without success? Through years he has never failed to make the announcement of the session of the school the first and most emphatic of all given from the pulpit. He secured the appropriation of adequate funds for the support of the school by a formal vote of the parish, at its annual meeting, and in amount reaching in four years eight-fold that at first given. He induced the same annual gathering to elect all the officers and teachers of the school that they might know themselves supported by and accountable to the governing body. The public and solemn installation of these officers and teachers naturally followed; for if the class is a parish, why should not the teacher-pastor be inducted into his sacred office with some of the solemnity with which the pastor of the Church is installed? Through a series of parents' meetings he awakened in the minds of fathers and mothers a sense of obligation for the religious education of their children, and toward the school where and the persons through whom that education was to be secured. Teachers' meetings were as a matter of course. Finally, by the expedient of paying the teachers a small salary,—a sum too small to attract the mercenary, but enough to bind a contract,—it became possible to enter into a written agreement with the teachers. In this agreement it was provided that the teachers should attend all teachers' meetings, should attend, once

a month, a lecture on the lessons for the next four weeks, should prepare carefully for the class-work, not only by the use of the regular text-books but of other helps provided by the school, should regard the duties of the position to extend beyond the class-room, and, finally, should forfeit one dollar for each absence from the class, for whatever reason, the amount thus forfeited going to the substitute teacher who took the class. This rigid agreement, it is interesting to note, the teachers were not only willing but eager to sign.

As a result of these efforts, the church is more ready, today, to vote support for the Sunday school than for any other cause; the school is supplied with every appliance it can use; the enrollment steadily grows, and the attendance averages 90 per cent of the membership; parents testify that their children are studying their lessons as never before; at least half the teachers employed have had professional training, and as vacancies occur it is now possible to fill these with trained workers; and the pastor finds under his hand a school of religious education exceeding in firmness and efficiency his fondest dreams.

THE CHURCH SCHOOL.

CO-ORDINATION OF EDUCATIONAL AGENCIES IN THE LOCAL CHURCH

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Education is an inevitable product and agency of Christianity. Wherever Christianity goes education follows. Even when a narrow definition of the function of the Christian missionary has given rise to an anti-educational movement, education has soon found its way back into the activities of the church as an indispensable instrument of its work. This indispensableness of education to the work which Christianity aims to achieve was never more clearly recognized than today. The tendency is to bring the work of the church more and more under the category of education and to apply to it the principles of education. This fact demands in turn an effective educational organization and a rational coördination of all the educational agencies of the church, and this both in respect to the local congregation, and the larger ecclesiastical groups, city, state, and national.

AGENCIES IN THE CHURCH.

It will be well to begin by considering what agencies now exist, though an exhaustive list may be impracticable. First of all we must name, as the only organization in the church that bears a distinctly education name, the Sunday school. Coördinate with this and, in most cases, of more educational influence on all above the age of childhood are the services of worship, under which term we include the Sunday preaching services and the mid-week prayer meetings. Third in importance, perhaps, are the Young People's Societies under various denominational names. And after these follow women's missionary and benevolent organizations, men's clubs, boys' clubs and girls' clubs under many names and with diverse special aims.

If the right of any of these to stand in the list of educational agencies be questioned, it must be remembered that whatever aims at the storing or training of the mind, the due development of emotion, and the discipline of the will, whatever seeks to create right habits of thinking, feeling, willing, doing, belongs under the head of education. From education we may exclude efforts simply to stir the feelings without reference to the production of a right habit of emotion or merely to give pleasure or pain without reference to any abiding results in the character of the giver or receiver, or to move to action simply for the sake of the external result of the action and with no consideration of an abiding effect on the actor. But when we have eliminated what falls under these categories, it is evident that there remains under the category of education a large part of the work of the church.

Now it requires no extended argument to prove that in most churches, the various agencies which are either chiefly educational in their purposes or which involve an educational element are very imperfectly coördinated. They have established themselves in the church one after another to meet a felt need, often without distinct recognition of their educational character and usually without definite effort to relate them to the existing educational agencies.

But it is also too evident to require argument that there is more or less loss of effectiveness in this lack of coördination. With two or three agencies working for the same end, there is duplication of effort and waste of energy. With no clear definition of the precise field to be covered either in respect to classes of persons or activities of the soul, there is danger that some portion of the task shall escape attention.

FIELD TO BE COVERED.

In the suggestions that I shall now venture to offer along these lines, I shall avail myself of the studies of the subject recently made by a committee of my own denomination of which I am a member. While I assume full responsibility for the tentative suggestions which I offer, I am in fact largely indebted for them to my colleagues on the committee.

1. It must be recognized that religious education, like education in general, must be adapted to the age, and to some extent to the sex of those who are to be educated; and that the division into periods from an educational point of view must be made at the points indicated by a sound psychology. Proceeding thus, we shall find it necessary, it is believed, to divide all those for whose education the church is concerned into ten principal classes:

1. Infants, under three years old.
2. Children of kindergarten age, 3-6.
3. Children from 6-9 years old.
4. Boys and girls from 9-13.
5. Girls from 13 to 18.
6. Boys from 13 to 18.
7. Young women from 18 to 25.
8. Young men from 18 to 25.
9. Adult women.
10. Adult men.

AIMS IN THE CHURCH.

Fully recognizing the unity of the human personality, it is not less necessary that we recognize the diversity of human activities, and that education concerns itself with the whole personality. The local church does not indeed assume responsibility for every type and phase of education. It must leave some things to the home, some to the public schools, some to the college and technical school. But it is a matter of importance to the church that its own activities shall be so related to those of the home, the public school, etc., that no important area is left uncultivated, and it is especially concerned that in its own special field of religious education, all phases of the pupil's life are called forth. Thus, to adopt a convenient form of expression, the education of the church must cover the field of knowledge, of emotion, and of action, not as separate, fenced-off territories but as mutually and intimately related. If education was ever defined simply as acquisition of knowledge, that definition must now

certainly be abandoned. If emotion was ever thought of as something with which the educator had nothing to do, except perhaps to frown upon and suppress, this attitude can no longer be maintained. If action was once excluded from education except as a possible by-product, that foolish motion must give place to the perception that action is an integral element in every educational process and that especially in religious and moral education it enters as a necessary sequel to knowledge, a necessary expression of emotion, and as itself a cause of knowledge and character.

3. In the third place, the church must take account of the world in which the pupil lives and is to live, and must select the material, and the specific methods of education with reference to the pupil's world. If we have thought of religious education as simply the teaching of the Bible this competition must give place to a broader and juster one. The end of religious education is not knowledge of the Bible, but fullness and goodness of life. The Bible is only a means; and not the only means possible or necessary to be employed. Along with it should be placed the study of nature; the study of the past history of the church, and the present organization and activities of the church; the biography of the great men of the church and the history and present status of Christian missions; a survey of modern society, and the opportunities it affords for social service; and a formulation of the fundamental elements of Christian teaching. Into the question of the adaptation of each of these to the several groups enumerated above, I shall not take time to enter in detail. That which is chiefly to be insisted upon at this point is that the problem of adjustment of the subject matter of education to the several classes of students calls for careful study, and that it must be controlled not by a *priori* judgment as to the value of this or that study, but by its capacity to fit the pupil for life.

A UNIFYING ORGANIZATION.

4. We come then at length to the question of the organization which shall conduct this work. And here let me first of all suggest the wisdom, if not the necessity, that there be in every church of any size a committee or Board of Religious Education which shall have general oversight of all the educational activities of the church. Such a committee should have upon it representatives of every agency carrying on educational work in the church. It should make a thorough study of the whole problem both in those aspects which belong to every church because they pertain to human nature as such and in

those which are local and temporal. It should point out to each educational body in the church its proper aim and specific field, and in case of necessity recommend the consolidation of existing agencies, the addition of new ones, or even the discontinuance of those which have no proper function.

The recommendation of such a committee would doubtless vary greatly in different cases. Yet relying again on the wisdom of my colleagues in the committee to which I have referred above I venture to offer any such committee a few suggestions for their consideration.

a. It is suggested that all the educational functions of the church not covered by the services of worship be organized under, and as parts of the CHURCH SCHOOL. This would not be simply the Sunday school, but while including its functions would be of much larger scope. Its activities would not be confined to Sunday, nor limited to any class in the church, nor to instruction in the Bible, but deal with all phases of religious education.

b. For children under six years of age, the home must be the chief educational agency. So far as the church enters into the education of the child of this age, it is through the kindergarten.

c. For children between the ages of six and thirteen all the educational work of the church should be done through the church school. Education as always, but especially at this age, should concern itself with all three general phases of education: knowledge, emotion, and action, care being taken that emotion does not generate into mere imitation, and that adequate opportunity be provided for expressional activities. With a view to this end and to better co-ordination, Junior societies and girls' and boys' clubs should be continued, but as a part of the Church school. In view of the difficulty of providing a service of worship adapted both to adults and children under thirteen, provision would be made in connection with the school for a service of worship adapted to pupils of this age, and such connection established between this and the general service of worship that at the proper age the pupils will pass into the latter.

d. For the periods between thirteen and twenty-five the two educational agencies of the church should be the services of worship and the school. The latter organization should accordingly conduct classes for instruction in all fields of religious knowledge, and also clubs and groups for training in activity. All Young People's societies within the church should become parts of the school. Young People's organizations in which the two sexes meet belong to the latter half of this period, viz.: from eighteen to twenty-five.

e. For the period above twenty-five years the educational work of the church should, as in the preceding period, be conducted through the service of worship and the school; but with this difference: that Men's clubs and Adult Women's organizations, having educational features, would co-ordinate their educational work with that of the church school, registering their classes, e. g., in the school, and adjusting their work to that of the school, but not necessarily as organizations being a part of the school.

It will perhaps occur to some that under such a plan as this the local church would spend all its energies upon its own education and have none left for aggressive service of the community at large. Precisely the opposite ought to be the result. If the work of education is effectively organized it will be conducted with economy of energy; if with right ideals it will be an education for service and cultivation of efficiency in service.

HYGIENE IN SUNDAY SCHOOLS

WHAT EXTRA BIBLICAL INSTRUCTION CAN BE GIVEN AS A PART OF RELIGIOUS EDUCATION?

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There is, in this day, an increasing appreciation of the importance of considering the individual as a human mechanism. A mechanism subject to certain chemical and physical laws. The efficiency of this physical mechanism determines the character and quality of the mental efficiency of the individual in large measure and also has a strong influence upon his spiritual efficiency. Man's body may be likened to a heat creating plant in which temperature is created and distributed throughout the organism supplying each cell, under normal conditions, with just the degree of heat for it to perform its function properly. It is not fully appreciated that a rise of a single degree in the bodily temperature may unfit the individual for the duties of the day, yea more, may spell moral defeat for him in the ethical issues which may confront him. To be efficient the individual must have an efficient physical mechanism.

Again the human body may be likened to a power plant in which power is generated and released over a thousand wires giving to

each part under normal conditions, just the proportion of power to fulfill its mission. But a pressure upon a nerve may cut off power, may cause atrophy and a blood clot may cause paralysis. The individual to be efficient in life must have an efficient physical mechanism to begin with. It is basal.

Again the human body may be likened to a loom, which spins beautiful tapestries, which spins tissues with fibres longitudinal and transverse and oblique and circular, binding the body together into a beautiful and harmonious whole, co-ordinating its movements and preventing friction and discord. These muscles are the organs of the will. They constitute the executive machinery of the individual. Flabby muscles may be the gap between the individuals knowing how and his ability to do, to be, to act quickly. To be efficient the individual must have an efficient motor mechanism. It is the conductors of will power and unites practise with ideals, deeds and purposes.

Again the human body may be likened to a garden in which vegetation is cultivated, in which cell life is propagated, in which tares may grow, and which garden, unattended, may become a miasmatic swamp, generating poisonous effluvia and breeding disease producing bacteria.

Metchnikoff, the noted physiologist, states that early senility is due to auto-infection in the lower bowel due to vegetative putrefaction. Many men are, because of insanitary living, walking cesspools of foetid, decaying matter. The entire physical mechanism is disturbed and as a deeper result their mental mechanism is upset causing morbidity of thought, a false outlook upon life, a depressed and abnormal spiritual life. The physical mechanism must be efficient if the individual is to be efficient.

Again and finally the human body may be likened to an irrigated plant in which fluid is distributed to each remotest part, giving life and power and vitality. Fatigue products may poison the blood stream, yea may enervate the will, may dam up the free flow of the spirit. When a man is fatigued he has many temptations which under normal conditions would not be temptations and the wise procedure in any attempt to morally educate the individual will begin by removing the fatigue. We question very much whether any *other* form of treatment will avail in dissipating the moral obliquity. There must be, if we desire to make an efficient man, an efficient mechanism to begin with. It is basal to mental and moral efficiency.

Much of wickedness is due to weakness. Much of moral obliquity is due to bodily deficiency.

There is more illness among people than we dream of. Even boys whom we think of usually as healthy individuals have a large proportion of illness. In Copenhagen 3,141 boys in 14 schools were examined—1,900 were healthy, 978 were sickly, 236 uncertain; 18% were sickly and increased in two years to 30%. Anæmia, frequent headaches and nervous disorders are common. The Danish Government in 1882 through a commission examined 16,889 boys and found 29% sickly. Sweden discovered that 13% of the school boys had frequent headaches. In the United States fully 70% have defective teeth, 50% serious nose and throat difficulties and 30% defective vision. One-third, practically, of all the young men who die each year, between the ages of 20 and 24, die of tuberculosis, and tuberculosis is the result of carelessness, ignorance, recklessness or viciousness in their living habits.

Now the purpose of religious education is, to teach men to live efficient moral lives.

The purpose of personal hygiene is to teach men to live efficient physically.

Both are designed to help men to live at their best. This is the purpose of all education. The real test of all education is, "is it good for life?"

Any system of education is limited in its effect, is deficient, which directs itself absolutely and restrictively to either the mind or the body, or the spiritual nature. Education of either must in a goodly measure include all, for they are overlapping and inter-related.

The weakness of our public school education is that it too greatly neglects physical education; as a consequence we have in our large cities 30% of the school population backward in their studies and the chief cause of the backwardness is physical defects. No amount of training of the mind will avail until these defects are removed and most of them are remedial.

The weakness of much of our physical education is that it does not include moral education and many physical weaknesses and much physical morbidity can never be understood and never be remedied except by a moral diagnosis and by moral treatment.

A weakness of religious education is that it takes too little notice of the physical basis of immortality and the physical causes of moral and spiritual defeat. Neuro-muscular instability, morbid

physiological processes are frequently causes of moral obliquity and the latter can never be remedied unless the relation of the two is understood and education directed thereto.

Anatomy and physiology are taught quite extensively. Personal hygiene is not. The popular mind needs little education in the former. It is too technical, and frequently too unrelated. Personal hygiene is the popular adaption of physiologic truth, to everyday life. It should not and does not deal with the technical anatomic or physiologic knowledge. It should rather give instruction in everyday living as related to physical, mental and moral efficiency, such as the relation of sleep to the hygiene of the brain, the relation of fatigue to immorality, the relation of diet to vitality, the relation of weakness to wickedness, of neuro-muscular stability to a rich physis experience.

Hygiene must necessarily have a fairly large place in any scheme of religious education if we desire to make efficient men.

Now how shall this instruction be given. There are at least three ways. First, the public school curriculum and the Sunday school curriculum may be carefully co-ordinated. As the public school takes up biologic or physiologic branches of study the Sunday school will simultaneously make the moral or spiritual application. How well such a co-ordinated scheme might work can readily be understood when sex in nature is being studied in the public school and how the Sunday school can make the moral application to sex habits in the human. Second, the Sunday school may have extra sessions or sessions of longer periods than are usually allotted for Sunday school work and thus find time for these extra biblical topics, or third, in the actual instruction given in connection with the Sunday-school lesson illustrations may be used bearing upon hygienic subjects as related to efficient living. Our teaching must by all means be related to life. If physical obliquities are found hurtful to spiritual living they must be looked upon as not only being physiologically wrong but morally wrong and the right kind of teaching must be applied.

GRADED CURRICULA OF EPISCOPAL SUNDAY SCHOOLS

MATERIAL INCLUDED IN THE GRADED CURRICULUM OF THE SUNDAY SCHOOLS OF THE PROTESTANT EPISCOPAL CHURCH

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In her educational work, the Protestant Episcopal Church directs that her children shall be given all possible instruction and training in the subjects covered by what we may call her Baptismal Curriculum. The Sunday school is thus something more than a Bible school. A more correct title would be Church school. It is a school of Christian knowledge, and must gather into its course of study more than the contents of the Bible. So far as may be, this course must give to childhood and youth the largest possible knowledge of the principles of religion. What religion is, what it has done for man, what it proposes to do, all the naturalness and truth of it, how it fits into the young heart of life, how all its wonderful experiences lie wrapped up in the mind and soul of the child, this is what the Church seeks to give her children in the school-days of their life.

Now the arrangement of these subjects in proper order is the task to which, of late, the Church has set herself with great earnestness. Some ten years ago in the diocese of New York, the Sunday-school Commission put forth the idea of a subject—graded curriculum. In other words it was felt that the subjects to be taught should be graded in accordance with the recognized laws of child development. These periods are well marked. The earliest runs till about seven years; the second from seven to nine or ten, roughly speaking; the third from nine to thirteen; the fourth covers approximately the ages from thirteen to seventeen. The following period up to twenty or twenty-four would cover the years commonly considered as belonging to the Sunday, or Church, school. The development of the Sunday school during the past decade has witnessed a growing unity of sentiment on this subject. It may, therefore, be said that today certain principles are recognized as properly underlying our Sunday-school instruction.

A statement of these principles was embodied in the report of the Joint Commission on Sunday-school instruction of the General Convention in its report to the Convention of 1907. The acceptance

and endorsement of their report has made this statement the official expression of our Church.

The following is the outline of this curriculum as given in the Report of the Commission:

I. PRIMARY DEPARTMENT. (Embracing the Kindergarten and ages up to about Eight.)

Aim.—To plant in the heart of the child those first truths of Christianity, which underlie the Lord's Prayer, the Creed, and the Ten Commandments, viz.: God's love, care, wisdom, power—which form the basis for inculcating obedience and love, and inspiring reverence and worship in the child.

Material.—Stories from the Old Testament and from the New Testament; stories from nature, from daily life, and from the mission field.

Memory Work.—Simple poems; selected Bible verses and hymns; the Lord's Prayer; the 23rd Psalm; simple prayers; grace at meals, and proper devotional forms for home use.

II. JUNIOR DEPARTMENT. (Ages 9-13.)

Aim.—The moral education of the child, the deepening of his sense of duty to others, the direction of his social relations and activities, and the establishment of moral and religious habits.

Material.—The Life of Christ in story; the Christian Year; the Catechism (elementary); the Prayer Book; Old Testament stories (as in the preceding department, but more biographical in form); elementary study of the Life of Christ; missionary history studied in its great characters. These subjects should be accompanied by the self-activity of the child in map and manual work.

Spiritual Life.—The worship of the Church; the adaptation of offices of devotion to the need of the child; the cultivation of private prayer at home, and in the Church.

Memory Work.—Collects; Canticles; selected Psalms, Hymns and passages of Scripture; suitable selections from other literature.

III. MIDDLE DEPARTMENT. (Ages 13-16.)

Aim.—The building of a strong, devout, helpful Christian character. This period includes the years in which the largest percentage come to confirmation and personal religious confession, or, on the other hand, take the fatal steps toward evil. Emphasis is to be placed on the personal life, the realization of the principles and teachings of our Lord, His authority as a teacher and an example.

Material.—Old Testament History as the moral development of a nation; its type characters, great events, crises; a more advanced

study of the Life of Christ; His moral and spiritual teachings; the beginnings of the Church; missionary expansion; leaders of Christian history; Church worship; typical forms of Christian and social service.

Spiritual Life.—Confirmation and the Holy Communion; private and public worship; prayer for others, for the world, the Church, the diocese, the parish; for those newly confirmed, the unconfirmed; for those who are careless, and for the development of personal interest in others.

IV. SENIOR DEPARTMENT. (Ages 17-20).

(Appendix O.)

There should be a clear distinction between the regular Sunday school course and the studies of later years.

A determining point analogous to graduation should be reached.

This period presents the last opportunity most will have for consecutive study. It should therefore cover such subjects as will best fit the pupil for his future as a Christian and as a Churchman.

Aim.—The determining of Christian character; moral conviction; comprehension of the Divine Organ and Mission of the Church; responsibility for carrying on the work of Christ.

Material.—The Prayer Book; Christian doctrine; Church history; Church polity; missionary work; the Bible studied in sections, by periods, by books, e. g. The Psalter, Messianic prophecies, the teachings of the Lord Jesus, selected Epistles.

Spiritual Life.—Emphasis upon the corporate life of the Church; common worship, fellowship, and service.

V. POST-GRADUATE DEPARTMENT.

(Either) I. NORMAL COURSE.

Aim.—The preparation of persons for service as teachers.

Material.—The study of child-nature; principles and methods of teaching. Sunday-school organization and administration; synthetic study of the Old Testament; the Life of Christ; the history and worship of the Church.

(Or) II. ELECTIVE COURSES.

Aim.—The broadening of Christian knowledge in the individual and the home, leading to deeper interest in the work and worship of the Church, and the cultivation of home and family worship.

Material.—Studies in Bible history; the history of the Canon of Scripture; Prayer Book; Liturgies; the social service of Christianity.

The spread of Diocesan Sunday-school Commissions and Organizations has gone on rapidly during the last decade. At one time it

seemed likely that many of these would put forth their own separate courses of study, but this tendency has been checked, and today the movement is toward a unity based on the report and curriculum of the Joint Commission as referred to above. The Official Curriculum of the Sunday-school Federation as adopted by a majority of the Diocesan Organizations, and the subject-graded courses now being put forth by the Joint Diocesan Lessons Committee, as well as the New York Sunday-school Commission Course of Lessons and Manuals which has been before the Church for several years,—all are committed to the principles laid down in that report.

I may call attention to certain characteristic features of this Course of Study in the light of what I have ventured to call the Baptismal Curriculum.

1. The Bible supplies by far the larger proportion of the content of instruction. This is directly in harmony with the prominence given the Bible in the worship of the Church. But there is necessarily observed a law of selection in sympathy with the development of the child himself. So that running through the entire course those portions are used which would appear to be best adapted to the instruction and Christian nurture of the child. Stress is laid upon memory work not alone in the Catechism, but particularly in those portions of the Bible which have been found the richest in their literary and spiritual value.

2. The Church seeks to emphasize and conserve the unity of human experience, the sense of historic continuity in faith and life. The child of today does not stand alone. He partakes of a life that reaches back into the immemorial past. Religion is not a matter of this or that race, or creed, or set of opinions. It has a common origin in the very nature of man as the child of God. All that we know of faith has grown out of this common life. That is the great truth which makes Christianity social as well as personal. It creates history. It builds up what we call "The Body of Christ." It binds century to century, race to race, and gives solidarity to the past and present and future.

For this reason the Church emphasizes the importance of the Creed, the Christian year, the forms and sacraments of worship, not as empty shells from which has passed the vital life that first created them, but as things which are today the outward and visible signs of an inward and living grace. These belong to her scheme of instruction, just as do the songs of David, and the stories of the old Scriptures and the stories and teachings of the New Testament. The ex-

periences of the past, those very things out of which religion grew, are present in the world today. We shall understand the present only as we understand the past. The literature of the Bible, and the worship of the Church, are sacred to us now, and the truths of today will become in their turn no less sacred to the generations after us. That is, after all our debate and strife over words, the profound significance of what we call the Church. And for this reason we seek to keep fresh and vital the worship of the child, his fellowship with the prayers and traditions of the past, in order that he may thus assimilate their rich fruitage into the life and experience of the present

3. Then this course of study also emphasizes the importance of Christian and Social Service. Running through it all along, is the effort to keep the child in touch with the life about him, with the service of other children, and the service of the world through missions and charities, the development of responsibility and duty, of reverence and loyalty, an interest in all that enlarges and sweetens, and gives helpfulness and strength to character. The end of all education is to bring the child into truest fellowship with that human life with which God identified himself in the Incarnation of his Son, to fulfill "that common claim which Christ as the perfect man, makes on man for his brother man."

THE CHURCH AND EDUCATION.

THE CHURCH EDUCATING ITSELF THROUGH THE SUNDAY SCHOOL

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The church is the visible organization which carries on the work of the Kingdom of God in the world. This aggregate of religious activity is divided into local groups to which the same name of church is given. These local groups manifest in varying degrees the spirit and ideals of the total world-wide organization. With great varieties of ritual, confession and methods of work they are still controlled by the dominating purposes of the universal church. And the characteristics of the whole are measurably evident in all of the parts.

Like all other organizations which pursue successfully the work of development and achievement, the church, both local and universal, is interested in the task of educating itself for efficiency. Under widely differing conditions the various social groups which make up the organized life of the world are compelled to resort to this process of

education for purposes of development and protection. The clan or tribe educates its youth in the arts and practices which insure it against destruction and promise it the greatest success. The family, consciously or unconsciously, is always concerned in the education of its children, even where that term must be limited to the narrowest definition of self-interest, in training the child to habits and industries that strengthen the family interests. The guild is concerned to instruct its members in the ideas which strengthen its bonds and give promise of greatest efficiency in the work of meeting competition with other guilds, and providing for the welfare of its members. The association or union of whatever nature is similarly concerned to instill in the minds of its membership, especially those of less mature years, the principles for which it stands. Upon such efforts its own safety and future depend in no small degree. And the nation, as soon as it begins to acquire self-consciousness and awareness regarding its opportunities and dangers, sets itself to the task of public instruction, whether in the narrow range of military duties, as with primitive peoples, or in the ampler region of intellectual and moral culture, as in modern times. Every organism is compelled to seek self-development and protection by the education of all its immature members.

EDUCATIONAL RESPONSIBILITY OF THE CHURCH.

The church is no exception to this rule. And from the first it has recognized the necessity of instruction as the means by which those who enter its membership shall be prepared for efficient activity. And since the call of God is the highest, to which the soul of man can respond, it is inevitable that the task of education within the church brings the worker sooner or later face to face with God, the supreme reality. It is to attain greater knowledge of God and of those principles which enable the individual or group to live in harmony with his will that religious education becomes necessary.

As education needs religion, not less does religion need education as its ally. It must not be the one field in thought and experience in which competent training is to be considered unnecessary. In the Sunday school, as in some other departments of religious activity, unfortunately it has been the case that slight emphasis has, at times, been placed upon the educational principles universally recognized in other lines of instruction. This period of indifference is now closing, and happily so. The change is coming none too soon. The church can be protected from fantastic and fanatical types of teaching only by sound knowledge. It has suffered sufficiently from fads in religion to appreciate the value of true pedagogical methods. Fantastic exegesis of

Scriptures, unembarrassed by any adequate knowledge of the principles of Biblical study or of scientific investigation, has led to curious teachings regarding many matters, such, for example, as the coming of the Lord, the end of the world, the relation of the Old Testament to the New, the laws of healing, and the application of Christian truth to matters of social conduct, teachings in which a grain of truth has not infrequently been mixed with quantities of chaff, and which have led to unnecessary and unhappy emphasis upon matters which were either largely erroneous or unessential. The only corrective for this danger is a sound knowledge of the facts of holy Scripture and of Christian experience.

The most important instrument which the church possesses for the accomplishment of its educational work is the Sunday school. This department of the church has been greatly enlarged and improved within recent years. Today it undertakes a far more complicated work than that conceived to fall to its direction in earlier times. It has gradually assumed the work of providing a large share of all the ethical and spiritual training which the average child receives. This is by no means an ideal situation. The home is responsible for the spiritual life of the child, and can never rightly delegate this function to any other organization. The public school and other institutions of learning have a direct and specific duty in reference to moral and religious instruction. But, unhappily today, both the home and the school largely evade this responsibility, and this condition throws a heavier burden upon the Sunday school, a burden which in some measure it must attempt to carry if the younger generation is not to be deprived of all religious oversight.

DISCIPLINES FOR THE TEACHER.

There are today three disciplines to which the teacher in the Sunday school must devote himself. First, he must know something of the nature of the child; second, he must have some competent knowledge of the subject he is to teach; and third, he must understand the art of bringing the child and the theme into vital relation. First, then, the child must be known. Perhaps no generation has devoted so much attention to child study as our own. Of course no one wishes to affirm that children were never studied nor understood until the latter part of the last century, or that no one ever thought of adapting education to the normal stages of a child's development. Plato himself founded his scheme of education upon the well-known fact that there are stages through which the individual life passes, and that the powers and interests of the child vary at different times. But these

facts, which a few more careful thinkers understood in some measure in the past, are now everywhere recognized as of great importance in the training of the child. What is known as the new psychology is really the effort to determine by actual experiment the methods by which the child acquires knowledge. He has been placed under the microscope, to be studied as one examines any other interesting specimen in the laboratory. In ascertaining the actual facts it has been found essential for the student as well as the teacher of the child to become himself like a little child, in order to enter the realm of appreciation and knowledge of that young life which he seeks to know. To live with children, to be led by them and taught by them, is the only competent method of reaching satisfactory results. The parent and teacher may now as never in the past come to understand through what stages the child must pass, and at what period one or another interest will be strongest. The love of adventure, of mystery, of beauty, the concern for humanity, sympathy with the poor, the values of religion, all find their natural time of manifestation in the growth of a child, and may be anticipated with a degree of certainty. Surely no one will wish to despise the enormous importance of this knowledge. Least of all can the Sunday-school teacher afford to do so. That knowledge which the teacher in the day school uses with such competence and success is as essential in the work of the Sunday-school teacher. The results of the process are based upon careful study of facts. The new psychology is experimental and not metaphysical. It tries to reach the facts as to what the child actually is, rather than to depend upon theories as to what he might be supposed to be. It starts with physiological facts and works upward through mental processes to character, rather than downward from metaphysical assumption to imagined facts.

THE NEW PLACE OF THE BIBLE.

In the second place, account must be taken of the subject which is to be taught. That subject is Christianity. More particularly it is the Bible as the record of those events which most clearly illustrate the Christian ideal, through the life and teachings of the Christ. The Bible is the greatest book in the world, because it is the record of the spiritual experiences of holy men of old, through whom the divine mind has been most convincingly interpreted to the world. It is the history of spiritual origins and growth. Here again there is great need for competence in the knowledge of the facts. Our generation has been interested as no other in questions which the modern mind is certain to raise regarding all themes presented for its consideration. How did we receive our Bible? In what form did it first

appear? In what land and through what people did it come into being? How did the geography of Palestine and the manners and customs of its people influence the writers of these books? How does the Bible differ from other books? In what sense can it be called a revelation from God? Are all of its parts of equal value and may one trust with implicit confidence to its statements? The raising of these questions has tremendously stirred the waters of Christian life in recent years. Many people connected with Sunday-school work have been seriously disquieted by the coming of the new Biblical learning, which has insisted upon careful investigation of the facts of the Bible in the light of all the knowledge that other literatures and experiences place at our disposal. Does not the historical method of Bible study, they say, eliminate to too great a degree the spiritual element in the Word of God, and reduce all to the common level of human workmanship?

Recent as this question seems, it is in reality as old as the church, and it is of great advantage to us in reaching conclusions on a theme like this to have so long a course of religious history behind us. If there is one truth that emerges from the study of the story of the church it is that it is always a mistake to infer that the intellect is the enemy of the soul. The experiences of the church's great saints, leaders and teachers is conclusive on this point. The greatest of them have been men of profound intellectual power as well as lofty Christian character. The apostle Paul, Origin, Clement, Basil, Athanasius, Augustine, Aquinas, Luther, Calvin, Wesley, the men who in different periods have most profoundly effected religious thought, and have been the strongest champions of the Cross, were the best illustrations of the intellectual life. Those instances in which men have discarded the need of study under the stress of religious enthusiasm are among the saddest in Christian history. The Anabaptist fervor in Germany, which led Carlstadt to declare at Wittenberg that there was no need for academic study, and which led George Mohr, director of the grammar school, to tell the people to take their children from school, because there would be no need of learning henceforth in the presence of the divine prophets of Wickau, are among the sad commentaries upon a zeal which is without knowledge. Professor James observes that "spiritual excitement takes on pathological forms whenever other interests are too few and the intellect too narrow."

We are still, in church and school, far too much afraid of the newer Bible learning. The critics of Biblical research are still a great host. We respect their sentiments, for we appreciate them so

thoroughly. But they are not inspired by truly spiritual motives. We have not reached the meaning of the Bible if we are blind to the fact that truth is the holy of holies, that the search for it is a divine vocation, and that to find it is to have a new vision of God. Does it never occur to these alarmed defenders of former Biblical theories that the new discovery, whether in physical science or biblical literature, however surprising and disconcerting it may be to us, can never be so to God? When he is afraid of his own truth, of the facts of his own universe and of his own word, it will be time for us to be. One of our highest duties to the young in these matters is to teach them nothing they will have to unlearn. One of the deadliest shocks to the soul is to discover that it has been deceived, that its religious teaching has been a subterfuge, a hiding, a misrepresentation of the facts. The results that flow from this attitude have been told for us in that recent pathetic narrative which Mr. Edmond Gosse has given us in his book "Father and Son," where we have a parent in his desperate anxiety for the spiritual welfare of his child, pressing upon him a doctrine of the Bible and religion which, as his intellect expanded and he saw the world for himself, brought on a bitter and absolute revolt.

The teacher's business, then, is to know his Bible and its accompanying themes as truly as he must know the nature of the child he teaches. The division of the Scripture into its general groups, books and sections of books, becomes absolutely essential to the knowledge of the subject. Biblical history, which needs constant comparison with contemporary history in order to secure the proper outline and proportion of events; the progress of religious ideas as witnessed in the different moral standards of successive portions of the Bible, the history of other nations of ancient and modern times, with which comparison can always helpfully be made, especially in the case of those children who are interested in general history; the study of different types of writing in the Bible, such as prophecy, legislation, wisdom, devotional material, apocalypse, epistle and narrative; the portrayal of biblical characters and the development of biblical doctrines, are all themes of study which the well-informed teacher will recognize as essential to proper preparation for Sunday-school instruction.

THE AIM IN CHARACTER.

But these two disciplines of psychology and biblical literature are not enough, for the child and the Bible must be brought together. One might understand all the facts of mental science and have command of all the details of biblical literature and still be quite unable to teach successfully. The other discipline is pedagogy, the art of teaching.

The kind of teaching which is needed in the Sunday school, and which shall most effectively enable the church to educate its own young and hopeful life, is such as begins with fact, carefully and critically obtained, and gives to this fact a religious interpretation. And that is the marvel of most biblical materials and Christian records. Rightly approached, and with the proper equipment of self-preparation, the teacher discovers that these facts are full of high interpretation. The universe is God's and all of it speaks of him. No doubt if one had to make choice between a Sunday-school teacher, largely unfurnished with the materials of formal education, but deeply concerned with the work in hand, and dowered with a high enthusiasm for religious values, and on the other hand one possessed of all the competencies of formal education, but devoid of that passion for reality and character, which is the sign and seal of spiritual life, it would be far better to employ the former in the training of the young. It is here that all the confusion has arisen. Men without scholarship, but with pure and humble souls, have been enriched with the hidden treasure and made others wealthy in the sharing. And the multitude who have felt their power, and have found others, furnished with all that academic institutions could give them, lacking in this essential, have too easily concluded that the mental was a hindrance to the spiritual. The real point is, however, that the one can never be a substitute for the other. No learning can ever compensate for the pure heart that sees God. What we need is the combination of the trained mind and the devout spirit.

It is, thus, then, that the church must teach its youth through the Sunday school. The art of the teacher is the loftiest of all arts. He who gives himself to this task is an artist dealing with more delicate and imperishable materials than sculptor or painter. More marvelous are his products than those of poet or singer. And he has the supreme joy of fellowship, not only with the noblest ideals of life, but with those youthful spirits whose vision has been broadened and whose natures have been enriched by these same ideals of truth and duty. Such a teacher will keep the Master in the midst, and the child will unconsciously absorb the feeling that the Christ is everywhere to be reckoned with, and that his life is the fairest, the noblest, the divinest the world has known. To create in the child the desire to see Jesus, and bring him at last to the point where, by submission of his will to the ideals of Jesus, he is willing to see none but Jesus only, is the imperial task of the individual teacher, and of the church that rises to its true duty of teaching through the Sunday school.

SUNDAY SCHOOL ARCHITECTURE.

THE PROPER HOUSING OF THE SUNDAY SCHOOL FROM THE OFFICERS' POINT OF VIEW

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If a building committee were suddenly to say, "Tell us exactly what Sunday-school rooms you want, how many, how large and how arranged, and we will have the plans drawn accordingly," what should we reply? Should we not make now a careful study of the subject, so as to be ready then?

While the viewpoint of this paper is that of the Sunday-school worker, it is hoped that the equally necessary viewpoints of the pastor and of the architect have not been ignored. The paper aims to establish these four principles:

1. The Sunday-school building should perfectly represent the life of the organization it is to house.
2. It should be capable of accommodation to other uses; but the adjustments necessary to make possible such accommodation must not be at the expense of any excellence in the work of the Sunday school or any of its departments.
3. The building must give to each part of the Sunday school a housing that shall be perfect for that part.
4. The plans for the building must recognize the teaching value of a symbolic environment.

BUILT FOR EDUCATIONAL PURPOSES.

A Sunday-school building, then, must be first of all a perfect counterpart of the life that is to be lived within its walls. In this respect it must follow the example of nature. To what a descent some of our Sunday schools have been condemned, by the real or supposed necessity of adapting themselves to an inadequate housing! We have gotten so perversely accustomed to putting up with things, that, like the hermit-crab, our real and intended organs of education and advance have become atrophied, and the vision of what we were intended to be has become completely blotted out from our imaginations, and exercises over our work and our planning no control.

"Sooner or later," said Edward Thring, the great schoolmaster of Uppingham, "the almighty wall conditions and determines education." The size and relation of the room determines what can be done within it. To take a simple illustration: On the main floor of a crowded Sunday school, a teacher is struggling with a class of six boys. It takes fifty per cent of that teacher's power to neutralize distractions continually bidding for the boys' attention. Put that class in a room of its own, and this fifty per cent is immediately released; so that the teacher without additional effort can double the power of his teaching. It will also be possible for him with a little more effort to handle twice as many boys; and the class itself will so gain in social interest as to make the additional effort a natural response on his part to new conditions. The new room will thus quadruple his power. If, therefore, we may put a pecuniary value on his services, and say that they are worth one hundred dollars a year to the school, it would pay to spend on securing the room the capital represented by three hundred dollars of annual interest, or five thousand dollars. A whole building, indeed, might be put up for such a sum; yet who shall say that one faithful and inspiring teacher in the main room is not worth to the church one hundred dollars a year?

In the elementary division of the Sunday school, embracing the pupils of twelve years old and under, three departments are now standard,—the beginners, pupils from three to five; the primary, six to eight inclusive; and the junior, nine to twelve inclusive. All the advanced methods advocated by our elementary leaders are based on the supposition that each of these three departments is housed in a separate room. Where this cannot be, compromises and makeshifts are suggested, but the ideal is never lost. For the upper school, a definite policy has not yet been evolved, further than to provide as many classrooms as possible, to which the older classes may withdraw, leaving the intermediate department, pupils thirteen to fifteen or sixteen, in possession of the main room. The school building which satisfies these conditions may be called in general a modern building; though various additional specifications will need notice. Anything short of this, for a school of two hundred or more, will pinch the school's life at some vital point.

When we consider what actually happens when a church decides to rebuild, it seems like the irony of fate that the determination of the essential plan of rooms should be made, as it so often is, by a building committee composed of men whose only connection with the Sunday school is a memory of twenty years before, whereas we need to have

a committee of prophets and seers, able to read the future and give us a building that will fit our needs for twenty years to come. The present rapid progress of the Sunday-school world toward better educational methods is not likely to slacken; nor will future advances be less radical than have been those of the past. The church needs a building policy on a scale commensurate with the Sunday school's present and prospective needs.

THE PROBLEM OF ADAPTATION.

In the second place, the building must be adaptable. It is not often possible, nor is it desirable, to secure a set of rooms for the use of the Sunday school exclusively. Our church plants are used too little as it is; their load-factor, to borrow an industrial phrase, is lower than that of any other class of public or semi-public improvements. Whenever possible without in the least lowering their educational utility, our Sunday-school rooms should be planned with a view to the utilizing of them also for other specific church purposes. In many cases exactly this can be done; the plan can be worked out with strict reference to Sunday-school needs; and then, without appreciable sacrifice of those needs, features can be added to accommodate the rooms to other uses. Some of these uses, like the young people's meetings and the mission study classes, are more or less educational in character and will before long be at least affiliated, perhaps incorporated, with the Sunday school in a larger educational scheme. It would be ungracious indeed to grudge such accommodation, where the proper housing of the Sunday school and of these other enterprises can be made to coincide.

The trouble arises, of course, not where the requirements coincide, but where they differ. The church wants a large unbroken floor for its meetings and entertainments; whereas the Sunday school has transformed two-thirds of itself into departments and organized classes. Perhaps a compromise is possible. An organized class of adults, continuing its lengthened teaching period back of its movable partition during the closing exercises, is not seriously disturbed even by the singing and the orchestra, if the partition is really tight; and the speaking does not disturb it at all. We may agree, on behalf of the Sunday school, to accept as our main room a floor large enough for the classes from thirteen to fifteen or sixteen, with a table for each class as an aid to concentration; the senior classes being provided for in a series of classrooms along the rear wall, separated from the main room by the best moving partitions to be found; the whole making

about the space needed by the congregation. A somewhat less effective partition, proof against sounds of class conversation, will do for the separation of class from class.

As to what is a truly soundproof movable partition, the only successful one I ever saw consisted of a wainscot box into which four sashes dropped, two of clear glass for the upper half of the aperture and two of ground glass for the lower. By bushing the sashes with weatherstrip, a tight air chamber was produced; and this did stop the sound. Access to the room was had through an ordinary door at one side of the partition, made to close tightly. This was the room where for many years Dr. H. Clay Trumbull taught his Bible class and heated editorial iron for his *Sunday School Times* anvil. The partition was not more unique than the instruction which it protected.

No such compromise, however, can be made as respects the three elementary departments, Beginners', Primary and Junior. Each of these stands for one whole and distinct epoch in the religious life of the child, and the success or failure of any one of these educational enterprises will have a profound influence upon his future religious life. The whole great kindergarten movement, with all its well attested educational significance, is represented in the Sunday school by the beginners' department alone. To skimp this foundation department of any fraction of its possible teaching power, because the children in it are so young, would be about as logical as for a manufactory to cut down on its drafting room, its pattern shop and its foundry, because these represented only the initial steps in manufacture, and were at a long remove from the assembling shop and the salesroom. For the three lower departments, therefore, there are needed three separate rooms, unconnected except by doors and corridors with any other rooms or with each other. For the church to offer the Sunday school less than this is to deny its educational claims.

MEETING NEEDS OF EVERY DEPARTMENT.

In the third place, if the proposed building is to be truly a modern Sunday-school building, it must not only furnish a separate housing for each part of the organization, but the room or rooms supplied must be a perfect housing for that part. This requirement operates even more radically than that of sound-protection to discredit the average so-called modern Sunday-school building of the last thirty-five years. The Akron type, named after Mr. Lewis Miller's Sunday school of Akron, Ohio, aims to make possible the separation of each separately organized department or class and at the same time to seat every

member within view of the general superintendent's platform when the separating partitions are removed.

The Akron plan was the answer of architecture thirty-five years ago to the demand for a perfect harmonizing, on a large scale, of the old principle of class life and the newly emphasized demand for more power of impression through the joining of all classes in the use of one Bible lesson. It is the structural embodiment of the International Uniform Lesson idea. If this were still our highest ideal for the arrangement of Sunday-school instruction, then it would be right for us to continue building structures on this plan. But since the era of the establishment of lesson uniformity in the International field, practically the entire body of progressive Sunday-school workers has accepted the higher principle of graded instruction. This new ideal has already modified the Akron type, by demanding separate rooms defended against that leakage of sound which no ordinary precautions can entirely obviate. An even more serious objection arises, in that a room shaped and seated so as to command a good view of the main desk, with fair acoustics with reference to that point, must usually be twisted and warped considerably from the kind of room it would be if the architect were free to design it with reference to the needs of that room alone. To satisfy the "together" principle, we see class rooms shaped like a lozenge, adults crowded into dark and unventilated corners, and the primary department forced to climb a narrow staircase and seat itself on a series of rising tiers, with nothing but a flimsy glass partition for the pupils to face and the teacher to talk from. In the name of good education, all such iniquities must cease; nor must the architect be expected to straddle two principles at once, and serve with equal faithfulness two masters, the superintendent and the department leader.

The requirements for good elementary rooms differ somewhat, in accordance with the different forms of work to be provided for. The *beginners'* room needs a large flat floor, allowing free space for movements of the children and for forming circles of chairs when desired. It should also have ample space at the rear for the accommodation of mothers and visitors. The *junior* department should be arranged more for study and handwork, the classes being seated around collapsible tables, with less space required for visitors. The *primary* department stands midway between these two in these respects. The size of the rooms, bearing in mind the space required for visitors, should be based on the number of years to be provided for, as compared with the general size of the school; the beginners' department

housing two and a half or three years of growth, the primary three and the junior four. Each room must have separate access to outdoors, and the children should sit facing a fair stretch of blank wall, with light at rear or side, and access from the rear. Toilet facilities and provision for the children's wraps must not be forgotten. Each room will require a blackboard, which may be made a part of the fixed equipment. The beginners' and primary children must not be asked to climb stairs. The rooms should of course be as sunny and well ventilated as the arrangement of lot and buildings makes possible. Not one of these specifications can be violated without material damage to the work done in the room concerned.

TEACHING BY ENVIRONMENT.

In the fourth place, if our Sunday-school building is to be educationally successful in the highest degree, it must recognize the teaching value of a symbolic environment. The building itself must be a lesson. Who has not felt the devotional and reverential impulse of the ivied tower, the solemn Gothic nave and transept, the mullioned window with its sweetly suggestive portraiture and softened illumination, and the general effect of holiness and worship embodied in structure and fittings? The point is not that a particular type of architecture is intrinsically religious, but rather that any type, once defined and set apart for use in the worship of God, becomes symbolic; and the symbolism is an educational force, to be recognized, appreciated and yielded to by the adult worshipers, and by them used in securing desirable impressions upon the hearts of the children.

What impressions, then, are desirable from the viewpoint of the modern religious educator, and feasible from the viewpoint of the architect, the building committee and the pastor? Five, I should say,—fitness, beauty, fellowship, commemoration, service. The rooms and equipment must be so obviously *fitted* and adapted to the work to be done that children shall learn therefrom that the church counts this work worth while. No Gothic grandeur and mystery will serve us here; that type of construction perfectly fitted the worship of the church in the days from which the type sprung; but our Sunday-school worship and teaching are both so different that we must follow a new style if we would have buildings equally fit.

To our fitness, however, we must add *beauty*. We may not construct ornament; but we may and should ornament our construction. The Saviour must call our little children with a smile. Alabaster cruses of fragrance and cost must be broken, that the souls that long

for beauty may learn to associate our religion and our teaching with that which comforts and uplifts them. Yet we must remember that while much that is beautiful is expensive, and while cheap construction is usually ugly, it is always possible, by following the principles of sound architectural art, to make our available resources yield us a satisfying and dignified if not an ideally perfect effect. Modesty, grace, correct proportion, conformity to environment,—such excellences as these are within the reach of all.

Then will come *fellowship*,—a sense of glad and roomy welcome, an arrangement of approaches and doors and lobbies and seating and entrances to rooms that will say to the stranger, "Come in, you are welcome!" and to the departing company, "Stay awhile; say something friendly to somebody before you go." Separate rooms, large and small, are needed for instruction, as we have seen; but gathering places are needed, too. There should be one big assembly hall where all can come together; and the law of symbolism and association dictates without a question where that should be. The only proper assembly room for the Sunday school is the church auditorium.

In the place that is dedicated to the worship of God, the principles of fitness, beauty and fellowship are satisfied already better than we are likely to satisfy them in any Sunday-school auditorium, however expensive. If in one respect—the lack of low seats for the little ones—the church room fails, maybe the pews in the "amen corner" might be made removable, to be replaced for the nonce by kindergarten chairs, to the praise of Him whose opinions on the kingdom of God and its membership are so different from some of ours! Trustees and pewholders may object to the risking of carpets and hymn books, which simply shows us what a chance we are missing to teach both them and our so-called "bad boys" practical lessons in the ethics of worship. In making the church room our place of Sunday-school assembly, once a quarter and occasionally at other times, we shall make possible a much more effective arrangement of our rooms for study and teaching, we shall relate all departments more closely to the local church, its pastor, its people and its life, and we shall sanctify and hallow our house of worship by making it a temple for the fathers and the children too.

The principle of *commemoration* lends itself naturally to architectural planning. The building should be historically and ideally suggestive. Memorials of the great and worthy in Bible story generally, in the life of our Lord particularly, in the heroic history of our faith, and in the roll of our own noble and remembered dead, and of

others whose lives are lessons, should greet our children from wall and window and bid against outside trivialities for a share in their wandering thoughts.

But above all else the building must symbolize *service*. Walls and doorways and windows, no less than carpets and pictures and chairs, must express sympathy for human need, appreciation of human interests and wants, and love for those who can never pay the money cost of what is to be given them. The rooms assigned to the children must be children's rooms; the halls of youth must speak youth's aspirations; the class rooms must breathe the spirit of service and of training for service; every part must indicate that those who built it built it to serve somebody, and that those without who can be reached are just as important and have been just as carefully planned for as those within. The cross of Jesus our Lord may well be lifted high upon the steeple; and when that cross, with all for which it stands, is inwrought into the structure's very frame, then will it have meaning and attraction and educational power for the sons of men.

THE PHYSICAL HOUSING OF A SUNDAY SCHOOL.

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The standpoint of the architect in regard to the school housing is no different from the standpoint which you yourselves would assume in considering the building itself. Indeed, any Sunday-school building which departs from the exact practical requirements, no matter how pleasing it may be to the eye, is manifestly wrong in its point of view. Architecture is an art which is founded absolutely upon a recognition of practical requirements. It ceases to be an art when these are ignored, or when it fails to give these their full value. I assume at the beginning that no Sunday school is right no matter how well arranged, no matter how beautifully finished, unless it is thoroughly well heated and ventilated and unless the auditors can command unobstructed views of the focus of interest.

But there is to my mind something deeper, more fundamental than heating, ventilating, mere arrangements of chairs, desks, or benches; something which perhaps I, as an architect, may say to you that would come with special force from one who is supposed to attend

to this side of the building rather than to its spiritual meaning. The progress of architecture in this country has by no means kept pace with the development of the religious life and in many cases has lagged far behind. The character of the Sunday-school building itself is no more a measure of the religious life and activity of the congregation with which it is affiliated, than good day schools, well appointed public libraries, substantial and commodious business establishments are a measure of the social condition of the community; but a well designed, thoroughly constructed and properly appointed Sunday school is apt to be after all a pretty fair measure of the point of view of the congregation which stands behind it.

There is no more common mistake than to assume that a good building is beyond the reach of people of limited means. In any religious structure the bare cost of the foundations, the floors, the four walls and the roof rarely exceeds sixty or seventy per cent of the total cost. The other thirty or forty per cent is used for adornment whether it is acknowledged as such or not, and we have only to look around us in every large city to see how money is misspent in the construction of religious edifices, being wasted in unprofitable adornment, dissipated in impractical arrangement and the life of the building curtailed by faulty construction. It costs no more to build well than it does to build poorly. The great waste in religious architecture today is in the injudicious attempts at over-adornment, rather than in any real architectural display.

Some one has defined art applied to architecture as being an expression of orderly simplicity. Order in building quite as much as in the natural universe is heaven's first law. A well ordered plan and arrangement which is compact, with no waste corners or mere tributes to fashion, coupled with a design reduced to its utmost simplicity, is in the minds of many people the highest expression of religious art. Accordingly, the first point which I bring to your attention is that the Sunday school to be a success must be simple; simple in its plan, arrangement and design; and to achieve this simplicity which is so fundamental and which so profoundly affects the results, you must make a right selection of your architect. Whatever conditions may have obtained in the ages of Giotto, Fra Angelico or the great cathedral builders, art today is no longer a matter of religion. If an architect is properly trained, if he has the endowment which we call the creative ability and has coupled with it a fair measure of business sagacity, he can if he will, and is given a fair chance, design you a good Sunday-school building whether he be Episcopalian, Christian Scientist, Cath-

olic, Baptist, or nothing at all, simply a good architect. Therefore, that your building may have the broad simplicity of true greatness, select the very best architect you can find, and select him because his work has shown this simple quality.

DESIGNED FOR BEAUTY.

Your building must be not merely simple in its arrangement and design, but it must be beautiful. By beauty I do not mean overloaded with ornament. The simplest work is the best but there is a quality which some men are able to put into their work which appeals to us as beautiful. The late Mr. McKim had it in the most extraordinary degree. Everything he did was innately beautiful. He never allowed himself to be betrayed into an ugly design or an awkward arrangement. Remember that the boys and girls who will receive their religious training within the walls of your Sunday school are at the most impressionable age, an age where they cannot reasonably choose between the good and bad but it must be set before them; an age where they imitate rather than acquire knowledge and certainly when they do not develop wisdom. If there is any building in the world which ought to be beautiful, with the highest, most ennobling beauty, it is the Sunday school. We elders can perhaps afford to sit on hard benches, have impossible frescoes over our heads, hideous stained glass making faces at us, an antique relic hung up before us as an organ front, but we must give our children better surroundings than these if we want them to cultivate the finer qualities of their lives.

If you insist upon these two points that I have mentioned, first simplicity of plan and design and second, beauty in all possible details, you are sure to have made a good beginning.

In order to emphasize the standpoint of the architect regarding the physical housing of the Sunday school, let me describe what would seem to be ideal conditions for a Sunday school.

THE IDEAL SUNDAY-SCHOOL BUILDING.

It stands detached from the church itself, entirely distinct and telling its own story without being a tail to the kite of the church, but reasonably connected thereto by a short covered arcade. It is not an annex to the church to be thrown into the main auditorium by clumsy sliding or folding doors but is an individual building devoted to the study of the Scriptures and the training of the young mind. The maintenance is in the center with revolving doors to cut off draughts. A large vestibule is of sufficient size to accommodate the entire Sunday school if necessary during the informal social gathering

which so often follows immediately after the service. The construction of the entire building is fireproof throughout, the floors being surfaced with cement and covered everywhere with cork carpet or linoleum. On each side of the vestibule are ample coat rooms so that each scholar can have his individual hook and knows that it will not be infringed upon. In the center at the rear is a regular ticket office fitted with all the adjuncts that make the handling of a large crowd easy, to be used in connection with public entertainments to which admission is by ticket. At one end of the vestibule is the manager's office. Then on the opposite end of the vestibule there is a ladies' room where a child or girl can, if taken sick, find a comfortable couch, with appliances for making a cup of tea or hot bouillon close at hand, a lavatory, telephone at command, and a few good books to read, not necessarily of religious character.

The vestibule extends across the front of the building. From each end and at right angles to the front start corridors about six feet wide extending around the rear in a semi-circle, forming and entirely surrounding the central hall. This hall is the dominant feature of the building. In plan it is a flattened semi-ellipse, a shape which brings the audience nearest the stage. Numerous doors lead to it from the encircling corridor, all of them double swing, closing by checks, leather covered and with small upper panels of clear glass. The floor of the hall is sloped sharply toward the platform, and the seats are arranged in concentric rows, exactly like a college amphitheatre or a concert hall. These seats are of the folding type known as opera chairs, except that each has a swinging arm to serve as arm rest for taking notes. The chairs are covered with imitation leather, real leather being unsuitable for the purpose, and each seat is plainly numbered. The lighting is entirely from overhead, there being no outside windows to this hall. The platform is on the side toward the front of the building, and for ordinary occasions shows merely a recess about ten feet deep and twenty-five feet wide. In front of the platform is a console for a small pipe organ, the works of which are at one side. Opening from the platform on each side is a small ante-room reached also from the main corridor, and equipped with wash basins and a small closet. The sides and back of the platform recess are paneled the full height in wood, and when the occasion requires this paneling can be slid or swung out of the way and the platform used as a stage for dramatic, musical or theatrical entertainments. It is equipped with overhead illumination, a row of concealed footlights, and curtain looping up over the front. There is not a blackboard of

any sort in this hall. What is far better is a properly constructed fireproof booth at the back of the hall, with a full equipment of moving picture machines and dissolving stereopticons. There is a removable screen at the back of the platform so that motion pictures, views, maps, song sheets, lesson leaflets, illustrative diagrams or general instructions to teachers or students can be thrown on the screen when desired.

The real study and personal instruction are in the class rooms. These are arranged along the outer line of the encircling corridor, and are of varying size to accommodate from ten as a minimum up to twenty-five or thirty pupils. Each room has abundant outside sunlight and is separated from the corridor by a partition glazed the full height and width with clear glass. On one side wall is a blackboard. The opposite side is taken up by a small glazed book shelf set flush with the wall, a shallow closet, a row of maps on overhead rollers, and a small sanitary, cupless drinking fountain. The furniture consists of a table and bentwood chairs.

On the axis of the building in the rear and connected to it by a short length of corridor is an octagonal library, one story high, lighted by a skylight above with tables down the center and book shelves all around to a height of eight or ten feet. The small corridor connecting this library with the circling corridor is closed by doors on the end towards the Sunday-school room and access can be had through a door in the side of this connecting corridor from out of doors so that the library can be in operation week days when the Sunday school itself is entirely closed.

All this is on a single floor. Stairs at the end of the main vestibule lead up to a second story practically duplicating the first, except that the circling corridor becomes an open balcony looking down into the main Sunday-school room with the second tier of class rooms opening directly from it.

In the basement there are lavatories for both sexes, of course. Also there is a locker room with at least one generous locker for each class. There are also at least eight small rooms not less than eight feet square with hot and cold water in each and a small table, which can be used as dressing rooms when the children take part in private theatricals or entertainments. Immediately adjacent to these dressing rooms is a small stairway leading up to the stage of the auditorium. Most important of all there is large unobstructed space where the little children can play, either on Sunday when the service goes beyond their depth, or on weekly gatherings for special occasions. This play room

has a floor suitable for dancing, a recess slightly raised with piano, and a continuous bench all around against the wall. This room can be reached either directly from the front of the house or independently by a separate outside door from the rear. It has walls sheathed in soft wood and the whole height and a simple plaster ceiling. The walls are used for tacking up exhibitions of prints, works illustrating Bible history or sometimes merely notices of events that are to come in the Sunday school.

The merely practical matters like heating, ventilation are perfect. The walls are throughout sheathed to a height of four feet with ash or oak and above that the plaster is painted a warm, soft green, a lighter shade of the same color being carried over the whole ceiling. Sanitary bases are put on everywhere and incidentally the building is equipped with a complete sanitary dust-removing plant. In this particular building there is no gas whatever but there is abundant electric light everywhere and the fixtures are so arranged that illumination is obtained without glare. In the main auditorium all of the electric lights are of a strong amber color as being pleasanter to see by and making everybody happier in appearance.

YOUNG PEOPLE'S SOCIETIES

THE INSTRUCTIONAL SIDE OF YOUNG PEOPLE'S SOCIETIES

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When we bring to mind the Young People's Societies we have known, and recall how largely they were organized and conducted on the prayer-meeting plan, we shall not fail to appreciate the fact that the movement which seeks to make them more efficient as educational agencies is quite new. It is believed that, without lessening in any degree their inspirational and expressional value, the instructional side may be wisely and helpfully developed. We must recognize, however, that this hoped-for development is still in its infancy. You will not expect from me, therefore, much of a contribution from experience. What I have to offer is rather a tentative outline of the principles and methods, which one person thinks may be hopefully tried,—the "blue print" before the house.

That we may find the right place for Young People's Societies in a complete educational plan for the Church, let me begin with a few general principles, on which, I take it, all Educational Directors, are agreed.

1. That it is necessary to have clearly in mind a definite goal to which they wish to conduct the young people under their care. The clear defining of this goal is important because it conditions all the steps of the way. My own statement of the goal is this: *an instructed and trained Christian life, consecrated to the realization of God's Kingdom on earth.*

2. That the Church should have a comprehensive plan for the moral and religious nurture of the young, all parts of which should be carefully integrated as constituent parts of the whole plan. The name of the organization which does this comprehensive work should be, I think, the Church school.

3. That the moral and religious education of young and old should be carried forward in the light of the fullest knowledge that is available. We must know the truth about the child, about the Bible and other content-material, about the best methods of the best teachers and the principles which underlie those methods.

4. That the work of moral and religious nurture has two sides, which are only different aspects of one work, viz.: an instructional and an expressional side. The Sunday school would naturally be the nucleus of the School of Instruction, and the Young People's Societies, properly graded and correlated with the Sunday school, would be the nucleus of the School of Practice or Training.

THE SCHOOL OF PRACTICE.

I confine myself, however, in this paper to the Young People's Societies, or the School of Practice, and to the instructional rather than the expressional work of this School.

As the main, though not the exclusive, work of the Sunday school should be instruction in all that a Christian, as such, ought to know, so the chief, though not the only, work of the Societies should be training for Christian service, that is, any real human service whatsoever whose end, spirit, and method are Christian. The goal of the School of Practice, then, is a trained Christian consecrated to the realization of God's Kingdom on earth. Now the question is, How shall we train them to render the maximum of individual and social service? There can be only one answer to this question, viz.: By serving. Aristotle put this well-known principle tersely. "We acquire the virtues," he

says, "by doing the acts, as is the case with the arts, too. We learn an art by doing that which we wish to do when we have learned it; we become builders by building, and harpers by playing on the harp." But Christ has put the matter more simply still: "He that willeth to do—shall know." We must find real, helpful things for the young people to do on the plane of their interest and ability, and inspire and direct them to do these things as well as they can, in the spirit and power of their Master. In other words, their self-activities should more and more be directed to helpful human service.

SERVICE BY SERVING.

If, then, the chief work of the School of Practice is training for service, and if the best training for Christian service is actual serving, is there any place for instruction? Must not all that is done in the societies be of the nature of action? Will the meetings of the societies be anything more than committee meetings, which report on work done and plan for new work? Shall we not be content to have the educational value to the individual come simply from what he actually does rather than from any instruction? If I thought the correct answer were in the affirmative, there would be no reason for this paper; but because I believe that proper instruction is as necessary to worthful action as it is to valuable knowledge, I shall say a few words on the instruction that seems proper for the societies whose chief work is practical service.

What then is instruction? Is it not a method of imparting the knowledge and experience of others in advance of personal experience? It is not necessary for each person and each generation to begin life *de novo*. Other men have beloved, and we have entered into their labors. Instruction has as necessary and helpful a connection with action as it has with knowledge.

PRINCIPLES OF INSTRUCTION.

A few general principles seem to me to underlie instructional work in Young People's Societies:

1. If the aim of the societies is to train young people to serve others, and if the best method of training for service is serving, then the instruction should be incidental, accompanying, instrumental, and should have reference to immediate action.

2. As in training another to serve, constant regard must be had to the natural spheres of a child's activity, so instruction should take account of those spheres. These are chiefly the home, the day-school, the Church-school, and the play-circle. Whatever instruction helps

to make clear to a young person his relation and obligation to these social groups or to individual persons, and gives him an incentive to some helpful service, would seem to be instruction along the right line.

3. As the successful impartation of knowledge must take account of the nature of the child, so the instruction preparatory to service must consider the child's natural interests, his point of view, his stage of development. It is worse than useless, it is positively harmful, to set a child tasks above the level of his interest and experience.

The educational method of gaining moral and spiritual results in life is undoubtedly growing in favor. All the more is there need for this caution: viz.: that we should carefully refrain from teaching the theoretical side of right living in advance of the stage of development when this becomes a natural and unforced interest. Otherwise we shall develop self-conscious little prigs, and the last state of that child shall be worse than the first.

A WORKING PLAN.

Let me give a few facts from experience, showing the practical working of the plan we are recommending:

I. THE JUNIOR SOCIETY. The Junior Department of the Sunday school is theoretically also the Junior Society, having identically the same children, the same grade formation, but not the same class formation. The boys and girls from 9 to 12 years of age will meet in the Sunday school for instruction, and in the Young People's Societies for training in Christian service. But the Christian service will necessitate, as we have seen, some instruction. What specifically should that instruction be? The answer depends upon the service the children should render. A boy or girl of from 9 to 12 years of age is naturally egotistic, self-centered, acquisitive; but it is not too soon to begin to plant suggestions of altruistic service. A boy or girl of this period is spontaneous, instinctive, ebullient, and it would be a grave mistake to dwell upon the theory of conduct or to force moral self-consciousness. But it is not too early to present opportunities of helpful service, and, by awakening an interest in some cause, some person, or some institution, impart a stimulus to right action, and so help in the formation of right moral habits.

What then can a group of boys and girls of this age do? That is a question for their leaders to answer. In addition to such purely personal services as they may render, there are many things on the level of their interest and ability that might be done. Let me enumerate a few things which a certain Junior Society did in a single year, simply as a record of fact: gave Thanksgiving dinners to a number

of poor families; decorated the Church with autumn leaves for the Rally Service of the Church school in the fall; and with flowers for the Children's Service in June; brought Christmas gifts for poor children; purchased and decorated a Christmas tree for the children in the children's ward of the hospital, and gave them a Christmas entertainment; supported a girl in a Japanese school, and gave \$10 toward Domestic Missions; presented a flag-pole and a large, beautiful American Flag to the Church. Not one of these services was above the level of the children's natural interest.

THE PLACE OF INSTRUCTION.

But, as you say, all that is expressional; where does the instruction come in? Not, I assure you, in lectures on the theory of conduct, nor in seeking to make them conscious of their motives. The instruction was incidental to the work they were doing, and consisted chiefly of appropriate remarks as to the nature of the needs they were facing. When a gymnastic director is training a class in athletics, before anything is done and while the class is engaged in exercises, he instructs them. The instruction is incidental, accompanying, and has relation to immediate action. It is informal, and consists as much in showing as in telling. Such instruction could be given without the boys and girls becoming aware that they were being instructed. The instruction would precede, accompany, often follow some real service, and relate to it. It would invariably be practical rather than theoretical. Sometimes it would consist in taking a group to see a good social service which they are old enough to appreciate; sometimes in the telling in simple but dramatic form of life story of some helpful servant of man, such as John Howard, Samuel Chapman Armstrong. Above all it should consist in being brought into friendly contact with leaders who have the vision of an improved society, and who are aflame with enthusiasm for the coming of God's Kingdom.

II. THE INTERMEDIATE SOCIETY. The Intermediate Societies correspond to the Intermediate Department of the Sunday school, and meet in two sections, the boys and girls meeting separately, calling them the Intermediate Boys' Club and the Intermediate Girls' Club. The grade formations will be the same as in the Sunday school, but without class formations. In the Clubs, each grade in the school can be regarded as a class, a squad, or a company.

Now, what real service can a group of boys of from 13 to 16 years of age perform? Let me draw upon experience just here. In a certain Church, an Intermediate Boys' Club of 35 boys, from 13 to 16 years of age, was formed. No one at first could be a member of it

who was not at the same time a member of the Intermediate Department of the Sunday school. They met on Friday nights in charge of four young men, each having charge of a grade. As soon as they assembled, they resolved themselves into a secret society, using the forms and ritual of the Knights of King Arthur. Sometimes a physician, or a successful business man, or a social worker would give them a ten or fifteen minute address on some practical topic. After brief exercises, lasting from a half to three quarters of an hour, they changed into a gymnastic class, the mats and other gymnastic apparatus were brought out, and the boys received training in athletics. One of the absorbing interests of the winter season was the planning for a summer camp, and one winter the boys made boats for use in their summer camp. Whenever any real service was brought to their attention, they were willing to lend a helping hand; but for the most part they worked for themselves, and their chief work for other young men was in getting them to join their Club. These thirty-five boys increased in number in one year to eighty-five, and the next year to 165. They held fairs and circuses and suppers to raise money, enough to build a Club House, which serves the purpose of a gymnasium and a meeting place. They now issue a paper known as the *Young Men's Federation*.

Now where did the instruction come in, you may again ask? It certainly was not given in formal courses. In the sports, good temper and fair play were insisted upon; in their fairs and money-raising, they were taught the duty of giving a fair equivalent for what was received; in seeking to obtain help from others, they were made to realize that they in turn owed help to every good cause. The addresses, which were made to them in their meetings, were more or less instructional both in substance and form. The example of their leaders had instructional value, and so were their visits to see good social work for others.

Now turn to the Intermediate Girls' Club, which was composed of the young girls of from 13 to 16 years of age. The grade formations of the Sunday school, but not the class formations, were maintained, and four of the young married women of the Church were chosen as leaders of this Club. They met on Friday afternoon from 3:30 to 5 o'clock. One meeting a month was in charge of each leader and her grade. The meetings were varied and wholly informal in character. All set religious exercises were usually omitted. But when a meeting, in its natural course, led up to the deeper things of the spirit, a word of prayer, a few appropriate verses of Scripture, and possibly

a few personal words would express and intensify the existing feeling. At one time, the girls, meeting with these four ladies, would sew for a worthy cause, and the leader of the day would read aloud some book designed to lead and stimulate conversation. These books were not, as a rule, of the goody-goody variety, but rather such books as those of Mrs. Kate Douglass Wiggin, "Mrs. Wiggs of the Cabbage Patch" and the like. At another time, the exercises were chiefly of a musical character. The girls themselves contributed according to their attainments. At another time the meeting would be devoted to travel-talks, sometimes illustrated with stereopticon views, or by photographs and picture postal cards. The fourth meeting of the month would be of a more general character. Sometimes it would be purely social, sometimes it would consist of a visit to an art gallery, or to an institution where good social work was being done, and sometimes it would consist in a little journey into the country. At nearly all of these meetings, the last quarter of an hour was given to light refreshments.

Here again the instruction was incidental and informal, but it was none the less real and effective on that account. The chief value was in the friendships formed between girls passing through a critical and trying period of life, and sane, strong, and good young women who had safely passed through these earlier crises. Confidences were freely given by the girls; and the personal interest of the leaders, the suggestions and counsels given, were of inestimable value in shaping the life and character of these young girls.

III. THE SENIOR SOCIETY. I have little experience worth relating in connection with the Senior Society. Theoretically, I suppose, the sexes at this age, from 17 to 20, should be brought together in social groups, and opportunities for wholesome, social interchange be provided under the protecting auspices of the Church. Where the home does not provide for this, the Church should. But practically the Church has difficulty in competing successfully with the theater and the dance. According to the charts, young men and women of this period should manifest stronger intellectual interests. Possibly they are now old enough to receive instruction in the theory of conduct.

But though the instruction which I recommend for the young people in the School of Practice is incidental, accompanying, informal, I strongly urge most thorough and definite instruction for the leaders and teachers of the young people. This is the crux of the problem. The solution of the problem of young people's societies is in the selection and training of the right leaders.

THE STORY HOUR IN THE HOME.

RICHARD THOMAS WYCHE,
President National Story Tellers League, New York.

The home is the natural place for the story, what kind of story shall we tell to the children?

FROM THE STANDPOINT OF THE CHILD AND HIS NEEDS.

As to the child and his needs, we find the child first in a poetic period, when he enjoys Mother-goose rhymes and jingles. Fairies and Santa Claus are the greatest characters in life to him. But then as he grows out of this period, he discovers that the cow did not jump over the moon, as the Mother-goose rhyme had it, and that Santa Claus is not as he thought at first. He becomes skeptical, an iconoclast. He wants to know if the story is true. Give him then heroic stories and history, like *Hiawatha*, *Beowulf*; the lives of pioneers and explorers like Columbus, Captain John Smith, and George Washington, Luther and Wesley. This period might range from eight to twelve years.

From that period he is growing into the adolescent period; great changes are taking place both in his mind and in his body. He enjoys stories of romance, for he is in a romantic period. Give him the Arthurian stories, the whole of the *Odyssey* story and the great romances from the great story books of the world. He is going to read some romantic story, tell him the great romantic stories, the great classics from the great story books of the world, and he will not care to read the trashy story.

One cannot become enthusiastic over a sissyprissy nothing. In fact one cannot tell such stories with whole-heartedness. What stories will give the most that the generations gone before have had to say to us? What stories have their sources far back in the beginning of things and like mighty streams flowing from far-off sources bear upon their bosoms the life of all the past? What stories will so fire the heart and mind of the story-teller when he sits before his audience, that he can say with the Great Teacher, "I am come that they might have life more abundantly?"

The great story books of the world, the great classics, more than others, meet more these requirements, Homer's *Iliad*, *Odyssey*, the Hebrew Bible, the Norse Sagas and Eddas, the *Nibelungen* story, the National Epic of Germany, and King Arthur, the spiritual

king of the English-speaking races. Then we should tell local history stories—stories of your own state and community; pioneer stories; stories of men and women who have done great deeds but whose lives have not yet been written. Following the method of telling a story such as we find in the life of Ulysses, apply it to men of history. Then we should have stories of humor such as we find in Uncle Remus, Mark Twain and others. We have more muscles in our faces for laughing than for crying.

THE PURPOSES OF THE STORY IN THE HOME.

In the school the story is used for language, composition and other formal work; but in the home we can tell a story for pure pleasure, and we should give children an opportunity to tell and retell stories. Children like to create and whether it be with sand, wood or words, the processes underlying it are the same. For a child to retell a story, means that he enter into the spirit of it, that he see clearly the mental picture, that he feel the underlying life of the story.

We should tell stories in the home for religious instruction. The story presents the truth in a form which the child can assimilate. If the child asks for bread, will you give him a stone? That is what we do when we make him memorize theological definitions in a catechism. He would not listen nor be interested in the doctrines and theology of St. Paul, but if one should tell the story of Paul, of his travels over sea and land, how he crossed plains and mountains, spoke to great crowds, encountered mobs, stood before emperor and king, wrote books, was loved and worshipped by the people, was shipwrecked, endured and suffered, he would listen attentively to the story to its very close.

“To him one crowded hour of glorious life

Is worth an age without a name.”

The child craves action, heroism, high daring, and if he has a story now, later when he reaches the philosophic period, he will have the historical background whereon to build his faith and understand the teachings of the hero.

We should tell him stories in the home for the forming of friendships and spiritual ties. Parental authority, will as a child passes into manhood, cease to exist; but if the parents have formed spiritual ties and friendships their children will never be lost to them. There are many homes that cannot afford libraries and the rich adornments of art, but no home is so humble that

parents cannot gather the children around a fireside on a winter's evening or about the doorsteps in the twilight of a summer's day and tell them stories.

After we have decided the question of what story we shall tell, where we shall tell it and what use we shall make of it, the question will arise: How to tell a story? Tell it naturally, simply, directly. The audience, the place, the occasion and the story itself must in a large measure determine the way in which a story is told. However, there are some fundamental psychological principles underlying all creative processes, whether it be telling a story or building a house. In telling a story one must be able to see clearly the mental pictures in the story and be able to create the picture anew each time the story is told in words that are current with his audience. If the story teller sees clearly the picture, he can make others see it. But the story has something more than imagery. It has emotion and one must feel deeply the truth in the story. Feeling more than anything else will give one a motive for telling the truth. Frequently a story is told more than anything else to impart feeling. If we cultivate right emotions in the child, his deeds will be righteous.

READING IN PSYCHOLOGY.

SOME RECENT WORKS ON PSYCHOLOGY SUITABLE TO PASTORS AND TEACHERS

The question is often asked, what are the best recent works on psychology, so written as to be within the comprehension of persons of non-technical training and yet of practical value for the teacher or for the minister of a church who would guide his people in the work of religious education? Here is an answer in the form of a brief statement of the characteristics and the fields of some half dozen recent books. They are arranged in the order which might be most profitable for reading, beginning with a fascinating general work, going on to books somewhat more technical and then to two works of deep interest and value, especially as suggestive of many practical uses of the modern readings in psychology.

Mind in the Making, by Edgar James Swift, Professor of Psychology and Pedagogy in Washington University, St. Louis. (Charles Scribner's, \$1.50 net.) 329 pages. Ten chapters, copious footnotes, no index. This study of mental development opens with a highly in-

teresting chapter showing how the old-time school method failed to discover real human power, how many men afterwards famous were counted as fools in the schools because of the false standards and wrong methods used there. There follows a chapter crowded with material on the criminal tendencies of boys. Then the school in relation to the individual is discussed. Two chapters on reflex neuroses follow and then the author discusses the processes of learning and the results of recent students in the physiological conditions of psychology and certain experiments in pedagogy. The variety of subjects treated and the writer's style make this an attractive general introductory book for a course of reading in psychology.

Genetic Psychology, by Edwin A. Kirkpatrick, Director Child-study Department Mass. State Normal College, Fitchburg. (Macmillan Co., \$1.25 net.) Introduction, 373 pages, bibliography with each chapter, index. A study of the science of the mind, from the view point of human evolution, based on observations of animal behaviour. "Genetic psychology is interested in grading the intelligence of animals— * * * as a means of knowing what changes have taken place in the evolution of mind in the race, the order of such evolution, and the relation to each other of different types of mental activity." This, the author's statement, is the plan pursued in the book. Here one finds something quite other than light summer reading, not that the style is dull or heavy but that the material is so closely packed and the subjects necessarily somewhat of a technical character. One ought not to attempt this unless he has first read some standard psychology as James or Angell, and also has some familiarity with zoology. But such reading as this and such a work as the one here described is necessary to any careful constructive work in psychology, and probably, for the minister at least, Kirkpatrick will be found to be the best book on the essential basis of all his educational thinking, genetic psychology.

Lectures on the Experimental Psychology of the Thought Processes, by Edward Bradford Titchener, Sage Professor of Psychology at Cornell University. (Macmillan Co., \$1.25 net.) 311 pages; index. Over one-third of the book consists of full and valuable notes on the lectures in the first part of the book. These lectures were given to teachers at the University of Illinois. The whole work should be read in connection with the author's "*Psychology of Feeling and Attention*," published 1908, as his particular purpose is to show in a manner not possible in the earlier book certain results of recent experimental contributions to the psychology of thought. While these lectures

were prepared for teachers, other readers who are seriously interested in the theories of thought and in the mental process will get from it a large amount both of information and stimulus. Prof. Titchener surveys the great historic theories and the investigations of leading experts in recent times, summarizes all and leaves us very largely to draw our own conclusions. It must not be assumed that this is in any sense a popular treatise on how we do our thinking but it is a valuable little work for those who are at all familiar with modern literature on thought processes.

Social Development and Education, M. V. O'Shea, Professor of Education in the University of Wisconsin. (Houghton, Mifflin, \$2.00 net.) Introduction, full table of contents; 550 pages; index. Quite full of footnotes and a resume. Part 1 is a study of the development of the social habits and attitudes in the life of the child. The author discusses in a very interesting manner the child's spontaneous reaction to social stimuli and conditions. He brings together the result of much wide observation and experiment in the chapters on Sociability, Communication, Duty, Justice and other Character manifestations. Part 2 has to do with social education, regarded as the general plan of education looking toward social adjustment and efficiency. The last two chapters consist of exercises and problems such as a teacher really would use in a review for further study in the topics discussed in the book itself. Altogether this is one of the most helpful of recent works on the general theory of education for social efficiency and is highly valuable because of its sound experimental basis and its contact with the actual problems of the schools and of character development.

Social Organization, by Charles H. Cooley, Professor of Sociology in the University of Michigan. (Scribner \$1.50 net.) Table of contents; 419 pages and index. The author calls this "A Study of the Larger Mind." In this group of books it belongs to the division of Social Psychology. It is especially interesting, dealing with the laws of social organization and the development of what might be called the "larger mind" particularly as seen in the formation and elevation of public opinion. Almost all the problems of our modern life, labor, capital, wages, institutions, family, the church, etc., come into the field of view from the mental or intellectual side of life. This will be found to be a highly suggestive book attracting attention to many new view points.

Proceedings of the Child Conference for Research and Welfare. (G. E. Stechert & Co., \$1.50.) This is a collection of papers presented

at a conference at Clark University, July 6-10, 1909. It treats a large variety of subjects all related to the development of character in youth. Boys' Clubs, Sunday Schools, Juvenile Protective Associations, Day Nurseries, Playgrounds, all are amongst the agencies described, while leading experts in hygiene, sanitation, in philanthropy and reform, in church and school, offer the results of their experience or present recent theories in child nurture.

H. F. C.

MORALS BY GRAPHIC METHOD.

THE MORAL EDUCATION BOARD'S "ILLUSTRATED LESSONS IN MORALS"

BERNARD N. BAKER,

*Chairman Executive Committee, The Moral Education Board,
Baltimore, Md.*

We are endeavoring to organize an educational institution with trustees, building and endowment devoted to the great cause of moral education for the children of this nation. Of all the different methods that have been called to my attention, this one with pictures from real life, I believe, is one that can be carried forward to reach successfully the masses of school children, and meet the requirements in an educational way of all schools, public or private, free from any sectarian or denominational objection.

There is, of course, a large body of people who take serious thought regarding right and wrong, but the masses of society have no high intelligence regarding morals. Children argue over the affairs that happen in their own child world of today, with little guidance from their grown up friends. They grow up with only a smattering insight into right and wrong. The serious side of life is emphasized on Sunday for those boys and girls who go to church and Sunday school. School teachers do their best when cases of discipline arise in school, but they are employed to teach reading, writing and arithmetic, and the other school subjects, and they must devote their energies chiefly to this task. They have a strong personal influence over their pupils. This should be increased by some universally applicable, practical way to teach a common standard of morality, because it is only on sound morality that our

national life can thrive. There ought to be a vigorous, interesting and influential way of emphasizing the serious side of life in schools during the week to create and sustain interest in morals on the part of boys and girls. It is not some system of moral philosophy that the children need, but instruction as to what experience has taught the older people is right and wrong in the practical affairs of life. General happiness is more dependent on sound morality in private and public life than on any other one consideration. It is, therefore, important that we keep at work at this problem until we find a solution for it.

In November, 1908, my attention was called to Mr. Fairchild's work and to what had already been accomplished by him in teaching higher standards of morality through incidents of actual life as presented by photographs.

Instantaneous photographs are taken of the incidents exactly as they happen in real life. These are made into lantern slides and thrown on the screen life size. While the children are studying them they are taught what is right and wrong. "Instantaneous photography takes sin in the act, and even a careless person will remember what kind of thing this is—when he has seen it done with the base details and evil face of the sinner."—(From "Respectable Sins" by John Watson, D.D.)

Since 1897 Mr. Fairchild has devoted his entire time to this problem. It early occurred to him that the real problem is to discover the natural way in which children receive moral instruction. He found that in the homes parents usually give this instruction at the time of some episode in the life of the child. Following this clue, he proceeded to devise means by which this use of incidental situations could be handled on a broader scale for groups of children such as are found in a school. In trying to collect material from real life, he found it necessary to construct a special camera which would faithfully record the rapid changes in any given complex situation. In the meantime, he has accumulated a collection of several thousand negatives. Nine years were spent in preparation for success in the schools, and in the last three years he has worked as a special instructor in American public schools giving deliveries of these Illustrated Lessons in twenty different states to an aggregate audience of about 100,000 boys and girls. As a part of this movement there has grown up an organization known as the Moral Education Board. It includes about 150 representative citizens of this country, who have not only given this work their deliberate

endorsement, but who also contributed suggestions towards the improvement of the text of the lessons.

Will the schools make use of this material? With only three lessons ready for use, arrangements were made within the last year for the delivery of these in sixteen different states to a total audience of 35,500 pupils in the public schools. The work has already become a success and needs but to be carried forward. His work as an instructor has been paid for, on the whole, by the schools themselves.

What the pupils and teachers like about the Illustrated Lessons is that they are not dry analyses of abstract principles in morals, but are vital; touching practical everyday life, and full of earnest appeal to live out the high ideals which they present. The pupils like them because the boys and girls get help from them. The teachers like them because they influence their pupils, make school discipline easier, create healthy discussion by the children among themselves as to right and wrong, and contribute to the chief end of education, the building up of character.

There is no conflict between such instruction as this and the moral and religious instruction given to the children in home and church. These lessons simply bring the moral aspect of every day life to the attention of our boys and girls.

The churches like these lessons in practical morality because their own appeal to the children in religious matters is not interfered with but strengthened by this moral instruction during the week.

Our plans for the future involve the building of headquarters in which the work of getting out these Illustrated Lessons can be carefully organized and pushed to satisfactory conclusion, and instructors trained in this work. As the lessons are completed they are to be made available for the schools throughout the country.

We believe that with a fund of \$500,000 of which \$150,000 shall be for the building and \$350,000 for endowment, (only the income to be used), a universal moral instruction of youth can be provided and established as a part of our American system of education.

We have the first five lessons completed and ready for use. The lesson topics are:

High School Lessons—

“The Gentleman,” 100 slides.

“Personal and National Thrift,” 100 slides.

“The True Sportsman,” 100 slides.

Upper Grammar School—

“What I am Going to Do When I am Grown Up,” 70 slides.

Lower Grammar School—

“What Men Think About Boys Fights,” 50 slides.

The equipment includes the printed text in convenient form for delivery and the lantern slides. We have in stock ten outfits for each lesson. This equipment has cost about \$5,000, and is always to remain the property of the Moral Education Board, so that improvements in text and slides will be possible. Leases will be made with school authorities and others to use this material; requiring the payment of nominal rental fees. Circulars giving full particulars can be obtained from our office, from that of the Religious Education Association, or from the Local Distribution Centers, for the South, Dept. Educ., Univ. of Tenn., Prof. P. P. Claxton, Knoxville, Tenn.; for the Pacific Coast, Dept. Educ., Univ. of Calif., Prof. C. E. Rugh, Berkeley, Calif.

Other lessons will be completed in the course of the next few years on such topics as these:

For High Schools—

“Law and Order”

“On your Honor”

“Forming your Habits”

“Your Life-Career”

“The Ethics of the Professions and of Business”

“War and Peace.”

For Upper Grammar—

“Respect Your Elders”

“The Law of the Schoolroom”

“What Belongs to Me and What Does Not”

“Keeping Clean and Well.”

For Lower Grammar—

“Persevere, Try Again”

“When I am in the House”

“Father and Mother.”

About \$50,000 worth of work has been put into the preparation for teaching morals by photographs. The estimated cost of each new lesson is about \$10,000.

Photographs for use in moral instruction are difficult to secure. Special students of practical morality have to hunt for them equipped with a special camera which can take 30 pictures in a

minute in order to tell the story of good and evil in photographs of reality. For thirteen years the accumulation of negatives especially taken for this work has been going on. Funds will be accumulated for a large endowment, which will enable the Moral Education Board to complete a series of sixty lessons, 20 for high schools, 20 for upper grammar, 20 for lower grammar, on all appropriate topics in practical morality.

The income from endowment and from leases is to maintain headquarters, pay the expenses of photographers who gather new material continually from all parts of the world, office rent and clerk hire, and the salaries of special students of morality who prepare the additional lessons and keep the old ones up to date. Headquarters are to be under a board of trustees, incorporated, and the whole work done as that of an endowed educational institution at the lowest cost compatible with efficiency.

TEACHING PHILOSOPHY.

THE CASE SYSTEM IN THE TEACHING OF THE PHILOSOPHY OF RELIGION

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Seminary, Meadville, Pa.*

The following is an outline of a teaching method which the writer has used for several years in the Meadville school. The method, he thinks, might lead to most gratifying results, if worked out with patience and common sense by the teachers of theology and religious philosophy of the country.

I.

In brief, the method aims in all its points to accomplish for the teaching of religion what the "case" system has meant in the teaching of law. The complaint which led the Harvard Law School to try its epoch-making case system of teaching was that under the old regime the student gained at best a clear understanding of the principles of law but was obliged to gain by severe experience a sense of the law's application to his particular case. The remedy

was obvious: let the student learn the principles through the cases. By such a method he would gain a *common* sense of the cases and without losing his *learned* sense of legal principles.

For some time I have been impressed with the striking similarity between the defect in the old regime of education in law and the defect, so often pointed out, in the teaching of theology and the philosophy of religion; namely, that the theological graduate, though familiar with the outline of theology and the principles of religious experience, is in danger of ruining several parishes in learning the application of these stiff outlines and principles to the cases of actual men and women, his parishioners. We of the theological faculties have publicly and somewhat furiously repudiated this criticism but in private we are apt to acknowledge that the shoe fits. It is with a view to bringing this matter up for discussion in the fraternity of theological teachers that I now outline the practices and ideals of my own department in the Meadville school.

II.

In general, we (teacher and student alike) endeavor to keep resolutely before our minds the particular case. In law the case is of course some particular *decision*; in the philosophy of religion it is always a particular *person*. "Personalism," not as a philosophy but as a method, expresses the *gist* of the whole matter. There may be among us the widest divergence of temperament and religious ideas; we aim only to recognize that our function as preachers is to transplant our favorite philosophy into particular *persons*.

With this point of agreement in view the working out of the method becomes merely a matter of common sense and of personal ingenuity. In what follows the writer reports some of the ways and means that have been tried or are in process of trial in the department here.

III.

Each student is asked to treat *himself* as a case. That is to say, we all treat our problems pragmatically; we presuppose that their solution makes some difference to us or to others. When we find in discussing a problem that we have pursued it into a region of abstract principles where our interest has ceased to be personally active and has degenerated into a morbid, meta-physical curiosity, we pause long enough to connect once more with a live wire of active meaning by which to close the circuit of our thought. In

practice this works very well indeed. I have found my students most gracious and most willing to cancel a discussion even *before* it has ceased to have live meaning for them, so determined are we to stop short of the arid desert of theological and philosophical abstraction.¹

IV.

On the other hand, we aim never to allow a live problem to get by us until we have worked its vital parts thoroughly into our own inner organisms of experience. Even before we take up any leading problem for discussion and before we have done any special reading upon the question the student is asked to write out his preliminary decision. In this way he has made the problem his own even though later discussion may cancel or deepen this preliminary decision.

These brief, personal documents are kept on file by the department. The teacher has thus a complete file of each student's personal problems and their decisions. The advantage of this file I find to be very great in two important respects: (1) by going over these files from time to time the teacher becomes aware of the real problems of his real students and his teaching naturally gravitates into the region of these active interests. (2) The teacher is able to point out to the student in private conversation or in written examination the places where his view of the world and of life is inwardly inconsistent. This presupposes of course the utmost friendship and feeling of equality between teacher and student but I have never known the method to fail in this respect. Either by explaining his meanings more fully the student will show the teacher wherein his views are in mutual harmony or he will resolutely set about modifying his views toward the end of consistency. The teacher on his side must himself scrupulously observe the rule of the game; namely, that the inconsistency in question shall be *real* and not a mere logical weakness. It must be an inconsistency which, if allowed to prevail, would bring either dishonesty or shallowness or calamity into the lives of the preacher and his people.

V.

The writer has found that the application of this method is most illuminating at precisely the point of its greatest difficulty; namely, in the historical course which introduces his course in the philosophy of religion. To treat as a *person* a philosopher of religion who lived, it may be, in a remote generation and distant clime, and whose

"system" is generally known through the accounts of historians who have seen only the skin and bones of the philosopher's thought and not his inner impulses and passions is a well-nigh impossible task. Nevertheless something may be accomplished even in the historical course. Let me suggest a few points which we have worked out in our course here.

Our presupposition always is that the philosophy under discussion had genuine meaning for its proposer. From beginning to end of the historical course we agree to exercise what we call our "psychological imagination"; we remind ourselves constantly that no philosophical decision (no matter how monstrous in its calm objectivity and abstractness) lay wholly outside the philosopher's person; that in *him* at least the apparently cold and abstract was really hot with meaning and concrete with values.² As this method has worked itself out in recent years it has led to the practical abandonment of the *histories* of religious philosophy and the patient reading of the *sources*. It appears that only after you have read the man's own words have you a sense of the personal meaning of the philosophy he writes.

There is indeed no point where the case system leads to such striking results as in its application to an historical course. We discover in each philosopher not only his inner meaning (that is of course the main thing) but also his inconsistencies. These turn out to be of two sorts: the one logical and the other psychological. Each philosopher of religion tends to leap beyond his immediate needs and principles into a metaphysical region where at best only the passion for finality and security is gratified. This logical inconsistency we persistently refuse to consider; by the principle of our game it is excluded as in the main impractical. But sometimes one will discover a *psychological* inconsistency in his philosopher of religion. The thing he proposes in the interest of scientific and clear thinking contradicts the thing his inner temperament demands of the world and God. It is in the working out of grievous contradictions of this kind that our historical course has most active value.³

In the examinations which are given at the close of our discussion of each historical system or movement, as well as in all our discussions, we aim to bring together the case of the philosopher and the case of the student. Thus the student will be asked to compare the *temperament* of one philosopher with another; or he will be asked to compare his own solution of a given problem with that of the philosopher under examination.

VI.

It is in the constructive course in the philosophy of religion that the case system is most naturally and instantly fruitful. Here a knowledge of historical sources is presupposed. The course (one might almost say) deals with nothing except personal problems. It is at this point, the writer feels, that the need of a thorough discussion among teachers of theology and religious philosophy is most imperatively needed. The work of the department here is still in its experimental stage. Let me just mention some of the things we are trying or about to try in our course in the philosophy of religion.

1. As a matter of course we use the method of brief, written decisions of which I have already spoken.

2. The point where the traditional course in theology was remotest from the cases of real life was perhaps in the discussion of the "theistic arguments." The barrenness of these arguments was so depressing that the present writer for some years omitted the arguments from his course. And yet any sympathetic student knows that the fault is not in the inner springs of the arguments but in the stiffness and thickness with which they have deposited themselves in the systematic theologies. Recently I have endeavored to trace these arguments to the sources where their meaning is still limpid, pure and personal. I find that as they appear in their scriptural form and in certain of the church fathers (notably in Origen and Augustine) and in some of the poets these arguments have invaluable applications to the human case and may therefore be introduced into the constructive course.⁴

3. We aim in the constructive course to keep the particular parishioner in view. When we are about to discuss, or sometimes as we are in the midst of a discussion of some vital problem, the student is asked to imagine that he has preached a sermon on this problem and is now met in his study by a hearer who disagrees with the preacher's insights or who is seeking more light. We require absolutely that the imaginary inquirer be a real case; that is, that his difficulties or his demands arise from a live point in his personality and be not expressions merely of an intellectual fondness for fine distinctions. In some cases the teacher is able to report an actual case of the sort out of his own experience.

4. It is a plan of the department, as yet not fully worked out, to extend the foregoing idea by the collecting of a goodly number of real cases. We propose from year to year to send out letters

of inquiry to men of business, of medicine, of law, of letters, to learn what are for them the live points in religion and what their solutions. We do not propose to inquire when, where and why they were converted. For this we can use Starbuck, if we will. Our idea is rather to get at the problems and solutions of mature minds; to organize by correspondence a *parish on paper*. Each student may have access to this volume of correspondence and thus acquaint himself with the very men and the very problems the like of which he may expect later to find in his own parish.

So far, little has been done in this direction. Several years ago the writer sent letters of inquiry touching theological matters to prominent clergymen in every city of more than twenty thousand inhabitants throughout the United States. With few exceptions the returns were useless except as an excellent basis for a discussion of "The Separation of Church and Life in America." But we hope for better results when we get returns from the merchants, doctors, lawyers and literary men of the country. These returns will accumulate from year to year. They will be grouped and filed according to the type of problem or of experience they represent. This parish on paper, as I have already indicated, will be accessible to students who are about to face a parish in pews.

5. Henry Van Dyke in his "Gospel for an Age of Doubt," as I remember it, suggests that the minister ought by all means to read the newspapers and the modern books which his parishioners are absorbing from day to day. It is another part of the department's plan, not yet fully worked out, to accustom the students to relate their philosophical conclusions to the news and books of their people's daily reading. With this object in view a metropolitan newspaper (it would be better to have several) is used; clippings bearing upon the problems under discussion in the course may be made and used as anchors for keeping our careening thoughts near the ground.⁵ Thus far the clippings have borne mainly upon the problem of evil!

To secure a point of contact with the bookish side of the real parishioner the letters of inquiry will ask of all correspondents what books they have read with most interest within the year. A few of these books—those that are best in literary form and those which are intensest in their regard for real persons and real problems—we shall hope to consider in the course.

6. To cap the climax the department with the consent and approval of the department of homiletics, requires sermon outlines from time to time which aim to connect the deeper conclusions of

both the historical and constructive courses with the practical conclusions we may reach with respect to the particular persons, the men and women of our parish of "cases."

The very last requirement of the department is that the men who are approaching their graduation shall attempt to write a hymn on "Doubt" or "Faith" or "Prayer" or "Divine Love" or on any other great theme which may lie in the uttermost depths of the composer's own religious springs. This requirement is optional and the teacher never sees the hymn. Indeed in most instances the effort does not bear fruit in any hymn of literary merit. But the exercise itself has great devotional value. As Phillips Brooks used to say, the writing of even very poor verse brings rhythm and grace into the soul of the poet.

Y. M. C. A.

THE PRINCIPLES OF RELIGIOUS EDUCATION WITH REFERENCE TO THE Y. M. C. A.

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For several years this subject of Religious Education has been one of increasing interest among leaders in Christian work. Pastors and laymen, college professors and institutional workers have felt the impulse to a more intelligent, patient and discriminating endeavor which this movement has inspired. Leading an individual through boyhood and up through young manhood to a state of spiritual adulthood is found to be a holy art that requires sympathetic intelligent insight, a power of adaptation and appreciation of individual needs and temperament, a knowledge of the mental, spiritual and physical stages in the development of boys and young men, and is not the simple, slick process that it is sometimes supposed to be by the careless or the unthinking. Mr. Dooley when Hennesy asked him if he believed "in popular education," replied "Yis, I do, but not as a dhrug." Religious education is not a state produced by administering a pill or a powder. It is a growth, a development. It is the maturing and ripening of all the faculties of the soul in their true relation to God. One result of this rise of religious education has been to put evangelistic work in its proper

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perspective in the Young Men's Christian Association. For some twenty-five years following the revival of 1857 the Association in America was largely dominated by the evangelistic ideal. There were long periods of time and large sections of the country where this conception was held almost to the exclusion of any other type of religious effort.

Along side of this evangelistic effort a broader idea of religious work for young men based upon the conception of the unity of man and the power of environment was being developed by McBurney, Morse, Sinclair and others who have built up the institutional work of the Young Men's Christian Association for the whole man, body, mind and spirit. This institutional form of work for the whole man recognized that whatever affects one part of man affects the whole, and also that daily environment, atmosphere, persons, contact form the unconscious habits of the soul, the sum of which makes character. Thus it has come about that evangelistic work is seen to be but a part in any systematic plan of religious education. The Young Men's Christian Association has become a great institutional agency for the elevation of the whole man.

The next development in the religious work of the Association was the introduction of graded Bible study. The college Association worked out courses for the four years of college life, the city Association a little later produced simple graded courses. The coming of boys' work brought in the principle of adaptation, and courses suited to different ages, to different stages of spiritual development and experience, have been prepared and are being improved. This building up of a Bible study department in the Association gave stability and character to the religious work. It fittingly supplemented the religious education which the evangelistic agencies and the welfare features were suited to provide.

Religious instruction adapted to the needs and ages of the student has become one of the chief features of Association effort. At first, on the analogy of the Sunday school, this was almost everywhere limited to a study of the Bible, but this principle demanded another step. The college Associations were already studying church history through the classes in foreign missions and missionary biographies. Personal work classes began to introduce biographical studies. It was seen that a religious education was a larger thing than study of the Bible. Dr. Ballantine at the Convention of the Religious Education Association in 1903 urged a broader program for religious education.† This larger concep-

tion of religious education has begun to take hold of the Young Men's Christian Association. Instruction in the needs and duties of the present day have been carried on in life problem classes, which have enrolled hundreds of students in all parts of the Association world. This department of the R. E. A. has produced the first of these courses, and has secured their publication by the International Committee. Though little effort has been made to introduce them they have been widely used.

The Round Table Course prepared by W. M. Wood of Philadelphia is already in large demand. The course in Social service which Dr. Fisher is presenting at Springfield promises to be an important and up-to-date contribution.

This leads to the last striking development in religious education in the Young Men's Christian Association which is based on the principle that self-expression is a necessary element in religious education. This law of self-expression applies to all forms of Christian work. The Young Men's Christian Association has developed evangelistic agencies, it has created an institutional activity for religious education environment, it has begun to develop agencies for religious instruction. There are indications today that it will furnish opportunities for self-expression of the religious life in a larger way than ever before through various channels of social service. Service is an essential element in a religious education. Without it the life of the soul is incomplete. Froebel has pointed out that self-activity is a vital pedagogical principle. If this is true of intellectual education, it is much more true in the moral sphere. Pestalozzi would not teach ethical principles like honesty, truthfulness, love, to children until they had first learned them through experience. The awakening of the Young Men's Christian Association to social service is the natural outcome of religious education, and is necessary to complete religious development.

I have brought before you first those principles of religious education which it seems to me have dominated the stages of growth of the Young Men's Christian Association, in order to illustrate in a concrete way their vital character.

I will now attempt to set forth in a more formal way the principles of religious education as they have been presented in the discussions of the last few years, referring again to some of those which have already been illustrated in the development of the Young Men's Christian Association.

(1) The Importance of the Emotions.

We are a practical people, and young men abhor sentimentality, and yet sentiment rules the world and young men are quickly responsive to genuine sentiment. Humor, appreciation, indignation, patriotism, heroism, self-sacrifice, duty, all find a sympathetic chord in the hearts of young men. President Eliot, of Harvard, says, "The world is still governed by sentiment, and not by observation, acquisition and reasoning, and national greatness and righteousness depend more on the cultivation of right sentiments in the children than on anything else."

The law of the emotions is that the feeling which is unexpressed dies. This explains one of the chief weaknesses in our plan for religious education; we make much better provision for arousing feeling than for its expression, and therefore much that we do, is useless or even harmful. We must give young men and boys opportunity to express the emotions aroused by exhortation and religious teaching in thought and action. The sending of the Gospel to young men in mission lands is one of the greatest of these opportunities, and the opening of new doors to social service is another. A great objective will develop the feelings.

The next principle is that the feelings are never reached directly—you tell a man to love God and love does not come, but to do something for God and the man begins to love Him. The old saying, "He who fights by my side is my brother," illustrates this principle that we must reach the feelings indirectly. The fear of punishment and the hope of reward here or hereafter are legitimate appeals to the feelings, but they are not the highest.

Another principle of educating the feelings pointed out long ago by Aristotle is that we love those we have benefitted more than they love us. It certainly is true that it is usually easier to get a person who has given money to a cause to give more, than it was to get him started. If we would have young men love Christ they must sacrifice and work for him. Benjamin Franklin tells how he won a political rival's friendship; he simply succeeded in getting his rival to do him a favor, and this awakened a real attachment. Men grow by service. The committee man who will accept some responsibility will later accept more. The workers will continue to work more and the drones less.

Another law of the will is the power of habit. The activities of the soul in thinking, feeling, and willing result in the formation of habits, and the sum of these habits is character. The aim

of religious education is to form right habits. This is the invincible wall against temptation like the discipline of the soldier which asserts itself in times of crises and leads to victory, so habit makes those "little unremembered acts of kindness which are the best part of a good man's life." Emerson says, "Our character is our destiny." We are aghast at the inexorableness of habit. God has made it the law of the soul. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting."

It will thus be seen that the emotions and the will in the minds of many thinkers today should occupy a much larger place in religious education than instruction. That our plan of religious training should be so adapted as to stir the will and create right feelings, and that through these we should come to doctrines, theological principles and religious ideas, instead of beginning with these abstract teachings and principles in the inculcation of theological views.

(3) The third principle is that fellowship produces character. It is one of the great principles in religious education. In fact, the whole system could be constructed on this principle alone. It is vital to any plan which is to be successful. Life is only produced by life. We know of no spontaneous religious generation. It is vital contact with a live spiritual soul that develops character. The message uttered from the pulpit, the quiet examples of a living friend, the memories of a departed mother, the personal influence of a teacher—these are the transforming powers which mould the heart. This principle lies at the root of what is called personal work. It was Jesus' method with his disciples. They caught spiritual life from Him. His glance, His touch, His thought, His example, His service by personal impress begot spiritual life in those around Him. This principle lies also at the root of religious teaching. Courses of study are but a small per cent. The teacher looms up large. Teaching is a great vocation. It is the imparting of one's personality to another. It is the touching of another's life; the awakening of another's faculties; the inspiring of another's soul. It is the giving of one's self. The teacher should be the kind of man he wishes his students to become. The most fateful word regarding the teacher is that "to be is to teach." Emerson says, "What you are speaks so loud I

cannot hear what you say." His chief power is himself. Imitation is an instinct. Prof. Horne defines it as "The tendency to repeat the thought or action of another. Its influence is bound up with the social order, and permeates all our conduct." People imitate what they like. The interesting things inspire imitation. Children will imitate the companion they like, good or bad. Prof. Horne says, "Describe a virtue like courage, and children get words; narrate a virtue as in the story of David, and children get images and ideas."

Now, these considerations of the primacy of the emotions and of self-expression in religious living, and the vital importance of personal association to the attaining of the Christian life are not sufficiently expressed in our present day scheme of religious education. The teaching of doctrine and the exhortation to do right are given a much more important place because they are much the easiest to do. And yet, if we are to give boys and young men a religious education we must develop a plan by which they live in the presence of the best; by which they form habits of right conduct; by which they learn to love the true, the beautiful and the good as seen in Jesus Christ and His disciples; by which they rise to do valiant service in advancing the Kingdom of God. Roosevelt's sporting remark that there is no fun like fighting for the right appeals to the heroic instinct.

(4) The fourth principle of religious education is the physical foundation for the moral life. I am not qualified to discuss this as a physician, but am sure that the modern emphasis upon the unity of man has been one of the chief factors in vivifying religious training. Does it not seem a paradox that a religious institution should have led in modern physical education? And yet there is a vital relation between the physical nature and religious education. It is even held by some that all sickness is the result of fatigue. Some extremists go so far as to claim that lying, dishonesty, ill-temper, irritability, licentiousness, and depravity are all caused by some form of low vitality. It is not necessary for me to dwell upon this principle of religious education before a body of workers in the Young Men's Christian Association, because the Association is in the lead among Christian workers in recognizing this principle. At the same time, the Church at large is only slowly awakening to the relation of the physical life to moral training. The training of the muscles and the motor life is one of the few ways we have of influencing the physical basis of the mind.

Play has a moral value of which we have little dreamed. If fatigue produces only a part of the evils charged to it, then recreation is a divine means of individual regeneration. Certain it is that the leisure hours are one of the greatest opportunities for evil, and sport has been one of the means for moral destruction. No scheme of religious education is complete or effective that does not recognize the unity of man and the physical basis of moral education. Religion is traced back to the love instinct. Even the emotions which are excited by religious enthusiasms may spend themselves in licentiousness. The religious teacher should have an intimate relation to the physical life and the play of those he would help, and the man who would acquire a religious education in the sense that it is a lifting of the entire man Godward must have a sane mind in a sane body.

(5) The fifth principle is the development of those already discussed, the place of work. Jesus said, "My Father worketh hitherto, and I work." Work is one of the divinely ordained agencies for growth of the soul. Work may be worship. By it we become masterful. We grow into the image of God. We attain self-control, which is character. It is the Anglo-Saxon's conception of life.

The employment department of the Young Men's Christian Association is one of its chief opportunities for social service and for religious education, not simply giving a man a job, but a larger view of the economic life. The religious educator can glorify work by making it service, and by leading young men to find in it the expression of their souls, and their opportunity for giving the best of themselves to their fellow men. Joy in one's work is one of the satisfactions of life, and one of the best opportunities to grow religiously.

THE Y. W. C. A.

RELIGIOUS EDUCATION IN THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

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The fundamental purpose of the Young Women's Christian Association is a religious one. The first Association is still the dominant one in the organization in spite of the rapidly broadening work along other lines.

Since 1900 there has been steady and marked progress in the number of students enrolled in Bible study in Student Associations, and in the character and efficiency of the work done. The total enrolment in June, 1908, was over 19,000, or more than one-half of the entire student membership.

The need of thorough and reverent teaching of so high an order that it will win the respect of the faculty and appeal to the students as being on a plane equal to that of their other work has been increasingly felt as the great opportunities for influencing young women, and the inefficiency of the Association Bible work hitherto done, has come to be more appreciated. The need is made more apparent by consideration of the surprising ignorance of many otherwise well trained young women concerning the Bible, the lack of Bible work in the college curriculum, and the oftentimes purely intellectual character of the work when it does appear in the regular college courses. The work has proved most successful from a spiritual standpoint in those colleges that have adhered to the plan of student leaders trained in normal classes. The advantage of student leadership is the close personal relationship and the informality possible in small groups. The great disadvantage is, of course, the comparative unfitness of the teacher, even if trained week by week in a normal class. Yet to have the instruction all in the hands of the faculty is to eliminate largely that freedom and voluntariness, often, too, that individual, personal preparation which is a vital part of the work, and also to deprive students of that invaluable training for future leadership which the student group affords.

Several plans for co-operation between faculty and students, thus securing the advantages of both methods, have been tried

within the past few years. At the University of Chicago curriculum courses, for which credit is given, are offered jointly for the University and the Association, but this does not do away with the classes under student leaders. At the University of Michigan several students' organizations have combined and arranged a number of courses in the study of religion. These are open to all students, and are taught by instructors in the University, secretaries of the Young Men's and Young Women's Christian Associations, and city pastors. From time to time short courses under student leaders are offered. At Oberlin a course which aims to deepen the spiritual life through Bible study is given by President King. For this course outlines are given out, and previous to the weekly meetings of the class, group meetings led by students are held to discuss and study the lesson. In some colleges the underclassmen courses are taught by students, and the more advanced work by faculty members. In the University of California it is planned to hold this spring two normal classes for those students who expect to lead classes in another year, one in the material to be taught, and one in religious pedagogy.

Meantime, while these various experiments are being made in separate institutions, the whole field of college Bible study is being studied by the National Board of the Association, which employs a thoroughly equipped secretary for the Bible work of its Student Department. The noticeable features in the present policy of this department of the National Board are its greater breadth of vision, and its greater variety of subject matter and method of presentation, than that which formerly characterized Association work.

The desire of the department is to develop a type of Bible study for student Associations:—if possible, such that it may be connected with the college curriculum,—and to further the realization of this ideal throughout the country by correspondence with the field, recommendation of text-books and Bible secretaries, and the training of leaders both professional and volunteer. In doing this, the chief aim of the work will continue to be to win young women to surrender to God through acquaintance with the progressive revelation of the Old and New Testaments; to make the methods of work increasingly varied, to meet the needs of varied temperaments, basing these methods on an understanding of the religious psychology of adolescence; and to make the spirit of the work one of freedom and of honest, faithful search for truth,—the spirit of our Lord and Saviour, Jesus Christ.

In 1908 there were seventeen city Associations employing a religious secretary. The policy adopted a few years ago by the territorial committee of New York and New Jersey recommended that in every Association employing two salaried workers the next to be engaged be a religious work secretary.

The total enrolment in Bible classes in the city Associations of the United States in 1908 was over 15,000 or about thirteen per cent of the entire membership. These classes have become increasingly varied in type, touching numberless different groups of young women. Among them are found business women's classes, classes for young women of leisure, for women in their homes, for High School girls, for Sunday-school teachers, for nurses and for girls enrolled in the Educational classes of the Association, especially the gymnasium, and for girls in industrial centers. Often "drop in" classes are held in the middle of the day, and attended by young women who come to the Association for their luncheon. Many of these classes are held in the building, but more and more the building is regarded as a center from which to work, and the policy is to hold back as many classes as possible outside of it, in homes, churches, hospitals, factories,—anywhere that a group for Bible study can be secured. A club organization and the introduction of numerous social features, such as a Bible class supper, have proved helpful means of strengthening the work. A special series of Bible lessons is given in many Associations, and permanent classes formed as an outgrowth of this.

The same question so pertinent to student work, the supplying of trained teachers, is a pressing one, and is being met by means of normal classes taught by the Bible Secretary or by city pastors. In a few instances, there has been co-operation with the city Young Men's Christian Association in offering to Association members, Sunday-school teachers, and Christian workers, brief courses in religious pedagogy.

Not only in the Association, but also in the churches, is this demand for trained teachers daily becoming more urgent. With the increase in the number of efficient Bible Secretaries the Associations will be able to co-operate better with the churches in supplying this demand, furnishing the teachers of the normal class, giving advice and suggestions, and offering the building as a logical center where such classes may be conducted.

Two other features are distinctive of the work of religious education in the city Associations. The weekly gospel service at the

central building and the noon meetings, largely of a gospel character, in the industrial centers. The former is almost everywhere the unsolved problem of the Association. A social hour following the service has proved in many cases the means of getting the acquaintanceship necessary for drawing young women into Bible study and into a permanent interest in Christian things, but the numbers to whom these services supply a need unmet by their churches is comparatively few. In the minds of some leaders in the work the future policy seems destined to be to make less of the services at the central building and to put more effort into the carrying of services, under the auspices of the Association, into different neighborhoods of the city where young women not connected with any church may be reached. This is in line with the methods already used in industrial work where the gospel meeting is taken during the noon hour into the rooms where the young women work.

The present is a period largely of pioneer work, conditions are being investigated, needs discovered, policies worked out; during the next few years great progress will be made. The tendency, as may readily be seen, is toward the securing of thoroughly trained secretaries for the Bible department in all Associations large enough to support a separate department of this kind; the businesslike organization of the department and its committees; and a broader and more comprehensive policy of work whose chief features shall be, (1) gospel and evangelistic services, both at the Association and elsewhere in the city, (2) systematic, progressive Bible study, presenting graded courses supplemented by special and short term courses and normal classes, and (3) a closer cooperation with the churches and other agencies for religious education in the city.

Since the beginning of Association summer conferences in a summer school at Bay View, Michigan, in 1891, these conferences have taken the lead in the matter of creating ideals and inspiring enthusiasm for the religious work of the Association, both student and city.

The purposes of these conferences has been to give a closer practical acquaintance with many lines of Christian work, as well as a more definite knowledge of the Bible, to further the four-fold development of young women, and to accent their spiritual life. The spiritual life of the conference has been maintained from the first by definite courses of Bible and of mission study,

by inspirational addresses, and by more informal religious services such as prayer circles and vesper meetings.

At first, in the Bible study the workers' training class was the predominant type, a class of this sort being found in every conference. Along with this was usually given an inductive book study. The teachers were secretaries of the Young Men's and Young Women's Christian Associations, and often such men as Robert E. Speer and Prof. W. W. White. Gradually the training class for workers was dropped and more systematic and varied Bible study substituted. The courses were arranged to meet the different needs of those present, one elementary course, a more advanced course for secretaries and workers, and often a normal class. Within the last year or two special courses have been given at the city conferences for young women from industrial centers.

In view of the problem already referred to of student leadership in the Bible classes in college Associations, an effort was made at the student conference held last year at Mountain Lake Park, Maryland, to have its Bible work contribute directly to the solution of the student problem. Two courses were offered, one in Mark and one in Acts. The work was based upon carefully selected, scholarly text-books, and instead of two large classes only, as has heretofore been customary, the delegates were enrolled in small groups, each under student leaders. The leaders for these classes had been selected previous to the conferences and had studied the text-book to be used. They were nearly all young women who would return to college and lead classes the coming year. During the conference they met daily in a normal class for the study of the lesson to be presented the next day. The plan proved a very acceptable one, its great advantages being the training and practice it gave to the prospective Bible class leaders, the personal responsibility which it placed upon these leaders for the religious work of the conference, and its consequent impetus to personal work. That it was favorably received by the delegates attending the classes was proved by the unusually large number enrolled,—of the 263 delegates all but seven were in one of these classes, of that seven three were at the conference only a part of the time.

The number of these conferences has increased in the last fifteen years from one to nine, and the total attendance, which was eight hundred in 1899, has increased to over four thousand in 1908. Last year many of the conferences held special group meetings

known as religious work councils at which the problems of the religious department of the Association were fully discussed. Through these councils and the religious work of the conferences, under the direction of the newly established department of conferences and conventions of the National Board, a large influence will be exerted over the religious work in local Associations in years to come.

There remains but one phase of the scheme of religious education in the Association,—its training for its salaried workers. The development of this work has been slower than that in other lines, the necessity for professional training for leaders having been accepted only in the last few years, yet since this work affects all departments in a fundamental way by influencing those who are to carry out its policies in local Associations, it is, perhaps, the most far-reaching of all the religious activities of the Association.

The desire of secretaries for some sort of training led in 1895 to a summer session of an Association school in Chicago, designed for workers already in the field and for those who hoped to enter it. Following this beginning various short terms of training were given, usually in connection with some city Association, until 1904, when a permanent Institute was established in Chicago. Bible study and a development of the spiritual life of the secretary was from the first the point most emphasized in this school. The first year the Bible work was given by professors from McCormick Theological Seminary and the University of Chicago. The next year a resident Bible Secretary was called, whose work included, beside some Old and New Testament courses, a course in Christian Fundamentals and a normal course. This work continued to be supplemented by outside lectures.

In the spring of 1908 the Chicago Institute was discontinued, and in September a new National Training School was opened in New York City. This school offers six distinct courses of study, fitting young women for positions of various kinds in both student and city Associations. Students entering the school are expected to have a college education. Among the subjects required in all courses are Old Testament History and Literature, The Life of Christ, The Principles and Methods of Bible Teaching, and the Fundamental Positions of the Christian Faith. Seventeen other courses of Bible study are scheduled, elective, or required for certain courses, beside courses in comparative religions, missions,

hymnody, etc. These courses are given by the National Board of the Association, and a professor from Hartford Theological Seminary.

The purpose of this new school in its religious work is to give to secretaries going out into the field of the Association, the best kind of Bible work by promoting a reverent, scholarly, and unprejudiced study of the Scriptures, to lead them in an open-minded search for the truth, which shall not cling to the old because it is old, nor yet embrace the new merely because it is new, but, recognizing the progressive character of God's revelation to man and its relation to historic movements, shall approach the Bible as a book filled with the Divine Spirit.

As an ever larger and larger number of young women so trained are placed in the various positions of responsibility in the Association, we may confidently expect that its contributions to the work of religious education in this country will be increasingly large and worthy ones, and that its religious work will steadily progress, keeping abreast of the current movements of the day, and at the same time cultivating a spirit of intense loyalty to the Person of Christ and the revelation of God through Him.

GREAT BRITAIN.

Following the debate on Moral Instruction in the House of Commons there waited on the Minister of Education a deputation from the Moral Education League and the following definite proposals were addressed to him:

I. THE EDUCATION CODE.

(a) That through the Education Code the Local Education Authorities should be encouraged to provide, wherever practicable, for direct, systematic and graduated Moral Instruction.

(b) That the Code should at the same time urge teachers to take every suitable opportunity of imparting Moral Instruction through the other subjects of the curriculum.

(c) That through the Code Local Education Authorities should be encouraged to pay more attention to the giving of Civic Instruction, especially with a view to the formation of character.

II. TRAINING COLLEGE REGULATIONS.

That the Board of Education should require all Training Colleges to provide instruction in the methods of imparting direct, systematic and graduated Moral Instruction.

III. LOCAL EDUCATION AUTHORITIES.

The Local Education Authorities would decide how much (if any) time should be given to systematic Moral Instruction in both Provided and Non-Provided Schools. In coming to any decision the Local Authorities would naturally consider the local situation and take duly into account the views of the teachers and the various religious bodies.

Y. M. C. A. AND HIGH SCHOOL

The following specific recommendations have been made by the Special Committee on Boy's Work in the employed officers conference of the International Y. M. C. A.

"VI. Just as in the orient the Association has successfully entered educational institutions from which denominational boards were excluded and because in like manner the American Association enjoys the confidence of the parents, school authorities, and boys, we recommend that a real effort be made:

- "1 To help place a better grade of male teachers in the school;
- "2 To introduce courses of moral instruction in the curriculum;
- "3 To encourage the use of the English Bible as a part in the course in literature, and
- "4 To help to secure addresses and talks at school assemblies on moral and life work themes, being careful in all its activities to promote Association enterprises so as to further the co-operation of church and home."

OUTLINE OF PROGRAM FOR R. E. A. CONFERENCE AT N. E. A. CONVENTION

Thursday, July 7, 2:30 P. M.

Meeting in the South Church, Copley Square.

GENERAL TOPIC:

"The Religious Element in Current Public Education."

PRESIDING OFFICER:

Wm. H. P. Faunce, LL.D.,

President Brown University, Providence, R. I.

SPEAKERS:

The Hon. Elmer E. Brown, Ph.D.,

United States Commissioner of Education.

Prof. P. P. Claxton, Ph.D.,

The University of Tennessee, Knoxville, Tenn.

Arthur Henry Chamberlain, A. M.,

Treasurer the N. E. A., Pasadena, Calif.

Benjamin S. Winchester, D.D.,

Educational Secretary, The Congregational Sunday School Society, Boston, Mass.

Prof. Samuel T. Dutton, Ph.D.,

Teachers College, Columbia University, New York City.

THE PERMANENT EXHIBIT AND LIBRARY.

The headquarters of the Religious Education Association have been recently moved to Room 1436-1439 in the new McCormick Building at 193 Michigan Avenue, at the corner of Michigan Avenue and Van Buren Street. Here with convenient and ample room, more than twice the space hitherto afforded, the permanent exhibit has been installed. This exhibit now consists of:

1. A library of over 2,000 books, consisting of recent literature in the principles and methods of religious education, works of reference, books on Bible study, on religious and moral education, text books suitable for classes in religion, in ethics, etc., especially devoted to the interests of the different departments of the Association's work. The text-book part of this library is of special value

as showing the material now available for use in religious education in Sunday schools, etc.

2. Lesson helps, text-books, outline material and printed matter used in Sunday schools and similar institutions. This is intended to reflect both the general conditions, the material available and the latest and best methods.

3. Maps, charts, pictures and illustrated material available and suitable for classes, etc.

4. Examples of work done by pupils, especially in manual methods.

5. Periodicals and general literature related to religious and moral education.

6. Several thousand pamphlets and clippings classified under the agencies of religious education.

Many persons use this exhibit, and the appreciation of its value is growing. It is hoped that it will steadily develop in useful service. Its privileges are not confined to members of the association but any persons interested in religious and moral education, Sunday-school teachers, pastors, parents, general educators, any who meet the problems of religious education, or desire light upon them are invited to visit and use this exhibit as freely as they may desire.

The Library and Exhibit are for All.

193 Michigan Avenue, Chicago.

IMPORTANT TO ALL MEMBERS OF THE RELIGIOUS EDUCATION ASSOCIATION.

The Exhibit and the office work of the Religious Education Association have grown so rapidly that larger quarters have been made necessary. The Association moved to the new McCormick building, on Michigan Avenue and Van Buren Street, on May 1st, where with fully twice the space and with splendid light and facilities for the Library, Exhibit and offices, all those who desire to consult the special collections of the Association will be welcome and will find ample accommodations.

NOTES.

The public schools of Cleveland, Ohio, are to have an officer appointed especially as supervisor of moral education.

Richard Cecil Hughes, D.D., a member of the Executive Board of the Religious Education Association, has been appointed secretary for university work for the Board of Education of the Presbyterian Church. He will have headquarters in Chicago and is especially engaged in promoting plans to provide for the religious life of students at the state universities.

Persons interested in moral training of children either in the home or public schools would do well to examine the plans of the Conversational Lessons on Ethics, published in three volumes, by Howard Severance Company, 225 E. Washington St., Chicago. Their little circular of outlines is very interesting.

The Council of Jewish Women, recognizing the great educational power of the Press and believing that without infringing on its full liberty it is possible to restrict the amount of obnoxious news, such as details of murders, divorces, personal and social scandal, accidents, etc., which can only have a demoralizing effect on those who read it, especially on the youth, at an annual executive meeting adopted the following resolutions:

"Resolved, That we vigorously deprecate the publication of such details of trials as are a menace to public morals, and also that we ask all public-spirited persons to refuse support to those Journals, that in the daily publishing of this and other most objectionable and sensational material, do ignore their high privilege,

"Resolved, That we oppose this evil in practical ways and especially in the line of developing public opinion to appreciate its danger. We earnestly appeal to editors to aid us in this effort."

The Young People's Missionary Movement maintains at Silver Bay, on Lake George, New York, each year, a Summer Conference on Missionary Education in the Sunday school. The date for the Sunday School Conference for 1910 is July 14-21, Thursday to Thursday. There are reduced railway rates of one and one-half fare and special rates for board and lodging at Silver Bay.

Another conference on "The Sunday School and the Theological Seminaries" was called at the home of Mr. W. N. Hartshorn, Chairman of the Executive Committee of the International Sunday School Association, on April 22nd. The specific subject for the conference was "The place of religious pedagogy in the training of the minister for the work of the Sunday school." The President of the Religious Education Association and other officers were present.

The Belgian Government has, through diplomatic channels, officially invited the different governments to take part in the Congress on Home Education which will take place in Brussels on August 21 to 25, 1910. The majority have appointed delegates and have organized official Committees of Propaganda, or have encouraged the formation of Committees through private initiative.

Rev. Samuel Z. Batten, D.D., will be in charge of the work in the English Bible at Des Moines College.

Frank G. Ward, Ph.D., has been called to, and has accepted the position of Extension-Professor of Religious Education at Chicago Theological Seminary.

"Theological Seminaries and Teacher Training" is the title of an address delivered by Dean Wilbur F. Tillet at the Semi-Centennial of the Southern Baptist Theological Seminary and now reprinted in pamphlet form.

A new, neat circular of information on The Religious Education Association has just been issued from the central office. Single copies or quantities for distribution will be sent on request.

Mr. F. J. Gould has been appointed lecturer and demonstrator for the Moral Education League of Great Britain. Mr. Gould has already prepared several excellent text-books for use in moral training and is at work on a book for use in this country.

Beloit College not only offers extension courses in Bible study, but also keeps a member of the faculty in the field who will deliver courses of lectures, organize institutes, hold conferences with Sunday-school teachers and others, conduct correspondence courses, and direct traveling libraries. The practical handling of the Bible itself, to help extension work, will engage the time of two full professors. One will have charge of the College classes, engaged in the study of the Bible; the other, the Rev. C. T. Edwards, D.D., will devote all his time to the Extension work.

The date for the next convention of the Religious Education Association has been fixed as February 14, 15 and 16, 1911. The general theme for the convention will be THE HOME IN RELATION TO RELIGIOUS EDUCATION.

"The Making of a Ministry" is the title of an interesting pamphlet on the training of the modern minister, by Jesse L. Cunningham, of Vanderbilt University.

In the Century Magazine for May, Clayton Sedgwick Cooper has an interesting summary of his work as secretary of the Department of Bible work among college men for the International Committee of the Young Men's Christian Association. He reports that there are now 32,259 students in 539 institutions engaged in the study of the Bible in voluntary classes. These men are among the best men in the colleges, 885 being prize scholarship men, 696 editors of college papers, 795 class presidents, 1,383 members of college glee girls clubs, 4,209 members of varsity baseball, football, track and basket ball teams. The leaders of the classes are usually men who are leaders in scholarship and athletics.

The Third Summer School of Ethics, under the auspices of the American Ethical Union of which Dr. Felix Adler, New York, is dean, will be held at the University of Wisconsin, June 27 to August 3. The programme of eight courses of study, containing over 100 lectures, is to be given by a faculty of fine of the best authorities on ethics in the country.

"The Library and the Country Parson have, in New England, been brought into relations exceedingly helpful to the parson through the liberal policy pursued by the General Theological Library, which has its home in Mt. Vernon Street, Boston. At the recent semi-centennial celebration of the founding of this library, addresses were made by Dr. George A. Gordon, Rev. Paul Revere Frothingham, and other clergymen of note, their remarks bearing on "the vital importance to the preacher of familiarity with modern thought, and the significance of the service rendered by the library to New England clergymen." The generosity of one of the directors of the General Theological Library has made it possible for distant users of the library to borrow and return books without expense to themselves for carriage, the postage being paid out of a fund established for the purpose. No fewer than twelve hundred clergymen, in different parts of New England, are now enjoying this privilege."—(*Quoted from The Dial.*)

The American Humane Education Society has published and offers at just the cost of printing and mailing (fifty cents per hundred in any quantity) a leaflet on the Sane Observance of Independence Day.

An "ethical commission," consisting of teachers, has been formed in Hamburg, Germany, with the object of considering whether the introduction into schools of a lay teaching of morality is desirable. The results of this inquiry are expected to be known very shortly.

BOOKS RECEIVED.

The books listed below have been added, recently, to the Exhibit Library of the Religious Education Association, through the courtesy of the publishers. The works of importance in religious education will be reviewed at length in subject-groups.

PRINCIPLES OF EDUCATION.

Education with Reference to Sex (Parts I and II), C. H. Henderson, Ph.D. Eighth Year Book—National Society for the Study of Education. Univ. of Chicago Press.

Health and Education, Thomas D. Wood. Ninth Year Book—National Society for the Study of Education. Univ. of Chicago Press.

Attention and Interest, F. Arnold. MacMillan. \$1.00 net.

The Welfare of the Child under Auspices of the National Congress of Mothers. Report of first International Congress.

PSYCHOLOGY.

Psychology for Beginners, H. M. Stanley. Open Court Pub. Co. \$0.40.

Twice Born Men, H. Begbie. F. H. Revell. \$1.25 net.

Function, Feeling and Conduct, F. Meakin, M.A., Ph.D. G. P. Putnam's Sons, N. Y. \$1.50 net.

The Child and Religion. Essays by H. Jones *et al*; edited by Thomas Stephens. G. P. Putnam's Sons. \$1.50 net.

The Contents of the Boy, E. L. Moon. Jennings & Graham. \$1.00.

The Child and the Bible, G. A. Hubbell, A.M.

Practical Child Study, A. D. Cromwell. W. M. Welch Co. \$0.50.

The Subconscious Mind, J. H. Randall. H. M. Caldwell Co.

THE HOME.

The Home as the School for Social Living, H. F. Cope. Amer. Bap. Pub. Society. \$0.15.

The Child in the Normal Home, A. L. McCrimmon. Amer. Bap. Pub. Society. \$0.15.

Kindergarten Stories for the Sunday School and Home, (Revised), L. E. Cragin. G. H. Doran Co. \$1.25.

The Family, A Necessity of Civilization, J. B. Robins. Revell Co.

A Child's Guide to Reading, J. Macy. Baker Taylor Co.

CHURCHES AND PASTORS.

Happy Hours for the Boys and Girls, D. E. Lewis. S. S. Times Co. \$0.50.

The Christian Pastor in the New Age, A. J. Lyman. T. Y. Crowell. \$1.00 net.

Little Ten-Minutes, F. T. Bagley. F. H. Revell. \$1.00 net.

The Churches Outside the Church, G. W. Coleman. Amer. Bap. Pub. Society.

The Making of a Ministry, J. L. Cuninggim, A.B., B.D. Smith & Lamar, Nashville, Tenn. \$0.10.

Theological Seminaries and Teacher Training, W. F. Tillett, D.D., LL.D. (Pamphlet). Smith & Lamar, Nashville, Tenn.

SUNDAY SCHOOL.

Stories and Story Telling in Moral and Religious Education, E. P. St. John. Pilgrim Press. \$0.50 net.

The Teaching of the Catechism, B. Ward. Longmans, Green. \$0.60 net.

PUBLIC EDUCATION.

Manual Training for Common Schools, E. G. Allen. C. Scribner's Sons. \$1.00 net.

Child Classics (Six books), G. Alexander. Bobbs, Merrill Co. Prices 30c, 35c, 40c, 50c, 55c and 60c each.

Barnes First Year Book, Amy Kahn. A. S. Barnes. \$0.30 net.

Public School Relationships, J. Sogard. Hinds, Noble, Eldredge, \$1.00 postpaid.

Report of the Commissioner of Education. Vol. II. Washington Government Printing Office.

PUBLIC SCHOOLS, MORAL TRAINING IN.

Teachers' Code of Ethics. W. M. Welch Co. \$0.15.

Moral Instruction in Elementary Schools in England and Wales, H. Johnson. David Nutt, London.

The Moral Instruction of Children in Classes, T. J. Gould. (Pamphlet). Moral Instruction League, London.

Foundation Stones of Success, Vol I, II and III, E. A. Sharpe. Howard Severance Co., Chicago.

A Moral Curriculum, W. W. Smith (Pamphlet). Randolph-Macon College.

Life and Manners, F. J. Gould. Swan Sonnenschein & Co. 2/6 net.

Conduct Stories, F. J. Gould. Swan Sonnenschein & Co. 2/6 net.

UNIVERSITIES AND COLLEGES.

The Women of a State University, H. R. Olin. G. P. Putnam's Sons. \$1.50 net.

The Carnegie Foundation for the Advancement of Teaching. (Fourth Annual Report.)

The Relations of Christian Denominations to Colleges, H. S. Pritchett.

The Education of Women, M. Talbot. Univ. of Chicago Press. \$1.37 postpaid.

MISSIONARY EDUCATION.

Western Women in Eastern Lands, H. B. Montgomery. Macmillan Co. \$0.50 net.

The Religions of Eastern Asia, H. G. Underwood. Macmillan Co. \$1.50 net.

Transactions of The Asiatic Society of Japan. (Vol. 36, Part I.)

Missionary Education and the Evangelization of the World. (Annual Report of the Y. P. Miss. Movement, 1910.)

SOCIAL AND FRATERNAL EDUCATION.

Social Forces, E. F. Deonie. Charities Pub. Comm. \$1.25.

How to Help, M. Conyngton. Macmillan Co. \$1.50 net.

How Two Hundred Children Live and Learn, R. H. Reeder. Charities Pub. Comm. \$1.25.

The Social Gospel, S. Mathews. Griffith & Rowland Press. \$0.50 net.

Social Solutions in the Light of Christian Ethics, T. C. Hall. Eaton & Mains, N. Y. \$1.50 net. (Postage 12c.)

Anti-Saloon League Year Book, E. H. Cherrington. Anti-Saloon League of America, Westerville, Ohio.

UNITARIAN SOCIAL SERIES (Pamphlets)—*The Social Welfare Work of Unitarian Churches*, E. S. Forbes. Amer. Unit. Assn. *The Individual and the Social Order in Religion*, F. A. Hinckley. *Working With Boys*, E. S. Forbes. *Some Unsettled Questions About Child Labor*, O. R. Lovejoy. *A Remedy for Industrial Warfare*, C. W. Eliot.

Immigration, R. H. Edwards. (Text book.) \$0.25.

The Negro Problem, R. H. Edwards. (Text book.) \$0.25.

Labor Problem, R. H. Edwards. (Text book.) \$0.25.

Concentrated Wealth, R. H. Edwards. (Text book.) \$0.25.

Poverty, R. H. Edwards. (Text book.) \$0.25.

The Liquor Problem, R. H. Edwards. (Text book.) \$0.25.

Fifteenth Annual Report of the Board of Education of the Methodist Episcopal Church, South.

A Working Temperance Program, S. Z. Batten. Amer. Bap. Pub. Society. \$0.15.

Fraternalism and the Church, MacC. Chamberlin Co. \$1.00.

Social Mission of the Church, A. W. Wishart. Amer. Bap. Pub. Society.

BIBLE STUDY.

(Including text books.)

The Ethics of Jesus, J. Stalker. A. C. Armstrong & Son. \$1.75 net.

The Ethics of Jesus, H. C. King. Macmillan Co. \$1.50 net.

Modern Reader's Bible, Old and New Testament Stories (2 books), R. G. Moulton. Macmillan. \$0.50 each.

Bible for Home and School. The Epistles to the Collosians and the Ephesians, G. Alexander. Macmillan Co. \$0.50 net.

The Magnetism of the Bible, M. L. McPhail. Amer. S. S. Union. \$0.75 net.

Paul of Tarsus (Teacher's Book & Pupil's Book), L. W. Atkinson.

Univ. of Chicago Press. Manual \$1.10 postpaid. Note book \$0.59 postpaid.

The Gospel of Jesus, the Son of God, G. W. Knox. Houghton, Mifflin. \$0.50.

The Early Story of Israel, E. L. Thomas. Longmans, Green.

Bible Stories for Young People, S. F. Dawes. T. Y. Crowell Co.

The Old Testament Among the Semetic Religions, G. R. Berry. Griffith & Howland Press. \$1.00 net.

The Apostles as Everyday Men, R. F. Thompson. S. S. Times Co. \$0.50 net.

Ezra Stories, C. C. Torrey. Univ. of Chicago Press. \$1.69 postpaid.

The Earliest Sources for the Life of Jesus, E. C. Burkitt. Houghton, Mifflin Co. \$0.50 net.

Paul and Paulinism, J. Moffatt. Houghton, Mifflin Co. \$0.50 net.

The Earliest Version of the Babylonian Deluge Story and the Temple Library of Nipur, H. V. Hilprecht. Univ. of Pa., Phila.

RELIGION AND THEOLOGY.

Religion in the Making, S. G. Smith. Macmillan Co. \$1.25 net.

The Right to Believe, E. H. Howland. Houghton, Mifflin Co. \$1.25 net.

The Religion of the Chinese, J. J. M. DeGroot. Macmillan Co. \$1.25 net.

The Development of Religion, H. C. King. Macmillan Co. \$1.75 net.

Belief in a Personal God, A. C. P. Huizinga. Sherman French Co. \$0.50 net.

Revivals, Their Laws and Leaders, James Burns. Hodder & Stoughton.

The Facts of Faith, C. E. Smith. Sherman French Co. \$0.80 net.

The Winning of Immortality, F. Palmer. Thomas Y. Crowell & Co. \$1.00 net.

God and Man, E. E. Shumaker. G. P. Putnam's Sons, N. Y. \$2.00 net.

The Development of Christianity, O. Pfeleiderer. B. W. Huebsch, N. Y. \$1.50 net.

MISCELLANEOUS.

Faith and Health, C. R. Brown. T. Y. Crowell. \$1.00 net.

What is Socialism?, R. W. Kauffman. Moffat, Yard & Co. \$1.25 net.

Do It to a Finish, O. S. Marden. T. Y. Crowell. \$0.30 net.

The Strength of Being Clean, D. J. Jordan. H. M. Caldwell Co. \$0.50.

A New Heaven and A New Earth, C. B. Patterson. T. Y. Crowell. \$1.25 net.

Higgins, A Man's Christian, N. Duncan. Harper Bros. \$0.50.

The Spirit of America, H. Van Dyke. Macmillan Co. \$1.50 net.

NORTHERN BAPTISTS ON RELIGIOUS EDUCATION

A Commission on Moral and Religious Education, appointed one year ago by the Northern Baptist Convention, reported at the recent meeting of the Convention in Chicago. The report called attention, first, to the unfortunate duplication of denominational agencies for religious education and the overlapping of the activities of these agencies and recommended that steps be taken toward the consolidation of the educational work of the several denominational societies.

Referring to Religious Education in the Colleges the report of the Commission goes on to say:

1. The Committee is of the opinion that the general tone of moral life in colleges conducted under the auspices of the denomination is encouragingly high. There is probably no safer place for a young man or woman to spend four years of youth than in a Christian college. In some of the colleges competent instruction in the Bible is provided, and in all, religious exercises are held, and various means employed to create an elevating atmosphere for the student. Yet the Commission is impressed that in the majority of them inadequate provision is made for the instruction of students in those subjects that contribute most directly to the development of character and the fitting of men to be intelligent and competent leaders in the church and State. Colleges which seek and obtain the highest talent for the chairs of science and philosophy leave the conduct of courses in the Bible to undergraduate students, and while offering competent instruction in ancient language and general history, provide none in the history of religion or the general content of Christianity. There is also, it is to be feared, too little systematic effort to promote in other ways the moral welfare of the student body. It is the belief of the Commission that these conditions demand the serious attention of college faculties and boards of trustees, and they suggest:

(1) That every college faculty should include as professor of biblical literature and Christian religion, a man of thorough scholarship and high character.

(2) That the college should offer not only instruction on the Bible, but a course on the history and present condition of the church, and on the central principles of the Christian religion and ethics, and on methods of religious work.

(3) That the cultivation of strong moral character, thorough instruction, discipline, and the maintenance of a favorable atmosphere, should be matters of concern second to none of the purposes of the college.

WORTH QUOTING.

"Public education has only superficial views as to our nature, its frailty, its malignity, its grandeur.

"There is in this moral teaching a germ infinitely precious, the first attempt of lay society to draw from its own bosom the elements of the complete education of the soul. Fear not that this germ will perish. It will go on developing. And in proportion as society, freeing itself from its chains, grows in reason, and in the understanding of the nature of man, the moral teaching will grow with it in depth and power."—Félix Pécaut, in "*L'Education Publique et la Vie Nationale*."

"Shall I give your boys the Arts of reading, writing, and ciphering, clever logic and varied information * * * and not the morality, the resolution, determination, and vow to put them to right uses and purposes, and never to put them to their own unjust advantage? I may sooner teach one all the science * * * of making and employing poison without teaching him the value and sacredness of life, or teach the clever ways of caligraphy without teaching the grave criminality of imitating another's autograph. Well, sir, that is not the custom of my race, nor is it a dictate of reason. So, choose for your boys either letters and learning plus virtue and morality, or none at all."—P. Sankaranarayana, M.A., M.R.A.S.

"The design of this paper is to diffuse among the people correct information on all interesting subjects, to inculcate just principles in religion, morals, and politics; and to cultivate a taste for sound literature"—Prospectus of the *New York Evening Post*, No. 1, November 16, 1801.

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"One of the most significant of our national organizations at work for the higher welfare of America."—*The Christian Register*.

"Moving forward with certainty of success in accomplishing its great purposes."—*Christian Endeavor World*.

"Proves the effectiveness and vitality of an organization whose formative period has been watched with many hopes and some misgivings."—*The Outlook*.

"Is studying the problem of religious education from the broadest possible standpoint and in the light of all that modern science can furnish."—*Kindergarten Magazine*.

"In three years it has grown from a nebulous hope to an efficient reality. It has unified religious workers of all classes and made itself a clearing house for their ideas."—*Messenger of Peace*.

You are Invited to Become a Member

Membership in the Religious Education Association will

1. Entitle you to receive, without further charge, the valuable magazine, RELIGIOUS EDUCATION, issued bi-monthly. This journal contains the addresses delivered at the annual convention and many other articles on methods and progress in religious education.

2. Entitle you to use the Permanent Exhibit and consult the officers and workers through the Executive Office.

3. Entitle you to a part in the local Conferences and the Annual Conventions.

4. Bring you into the fellowship of the Association's representative and inspiring membership and entitle you to enrollment in the official R. E. A. Directory.

5. Give you a part in this remarkable modern movement for religious and moral education and in the privileges and benefits of this form of service.

THESE ARE ONLY SOME OF THE RETURNS.

The investment is but \$3.00 per annum.

Pastors, teachers, parents and all other religious workers who would do their best, cannot afford not to join The Religious Education Association.

An application blank is on the reverse side of this page.

Send your application and make remittance payable to

The Religious Education Association

193 Michigan Avenue

CHICAGO

The Religious Education Association

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